The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE ALBANY CRIME CONFERENCE

THE CONFERENCE on Crime, the Criminal and Society, called by Governor Lehman of New York, held at Albany recently, attracted serious national attention, and will probably lead to similar attempts on the part of other states to at least make a beginning of the highly necessary task of forming state policies in regard to dealing with crime that will be more fully thought out and more soundly formulated than is the case at present. Certainly, the tremendous increase of criminality throughout the nation is a problem that is even more perplexing, and more difficult to solve, than our various economic and political questions. For if the immorality and criminality that have flooded the land so appallingly cannot be stemmed, the improvement in other quarters of our national life would bring no permanent or desirable good.

While it is true that several speakers at the conference—in particular the Honorable Alfred J. Talley—stressed the view that the reformation, or anyhow the radical reduction, of criminality in our society must begin with the reformation of the souls of individuals, through the influence of religion, it seemed to many observers that this fundamental consideration was not adequately dealt with. The "G-Men" spirit—the "treat 'em rough" stuff—was unduly emphasized; or, at least, it appeared to be so in the head-lines in the newspapers. Probably, however, when the full report of the conference is available, this impression may be modified, or corrected.

Crime is a social fact having three main aspects: (1) the question of its causes, and circumstances; (2) crime itself, involving the arrest, the prosecution, and the punishment of the criminals (when and if the criminals are brought to book); and (3) the question of what follows the commission of any crime, and the punishment of the criminal involved, namely, the personal re-

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habilitation of the criminal, if possible, and his readjustment to society.

Now, the general impression left by the Albany Conference was that, in the main, it seemed to lose sight of the first and third of these aspects, and concentrated its attention too much on the second aspect. How to catch any criminal speedily and crush him finally was the question which appeared to dominate the proceedings of the conference, generally speaking.

However, the series of round-table discussions on crime prevention did at least in some degree approach the central problem with suggestions and theories which did not belong to the code of the "G-Men" school of action. At these discussions attention was paid to the agencies that should engage in crime prevention. The governmental agencies like the school, police and court held the first place. Among non-governmental agencies, the home, the church, youth organizations, the press, motion pictures, the radio, and business organizations were considered, as also what they could do to prevent crime by a coordinated program on a united front. This, together with strict law enforcement and the elimination of unethical lawyers and politicians was thought to be productive of great good results. This series of round-table talks was undoubtedly the most interesting as far as the public at large is concerned. It revealed many diverse opinions and may lead to civic action. It will also indicate in what directions Catholic Action should exercise itself in social action without party politics.

The modern home situation aroused a lively discussion. Its place in crime prevention was definitely recognized. The public school system was organized at a time when the American family was religious. Today the family no longer provides the religious element. In this connection it was recommended that the Decalogue should be taught in the schools and more definitely, that on each school day the first half-hour should be devoted to instruction in the religion of the child by certified teachers of the staff, and that those not professing any one of the three great religions should be obliged to take a course in ethics. It was a great step in the right direction, and it was surprising to many that such a proposal could originate from this type of gathering.

Out of the many suggestions it seems that the plan evolved by the conference, to be presented to the legislature, involves the following steps:

(1) In order to catch the criminal, it suggested means for the establishment of a Department of Justice in New York State modeled after the "G-Men" or government men of the United States government; in other words, a state-wide police system with state-wide jurisdiction.

(2) The second item in the plan is to fingerprint everybody in the hope that criminals might be more easily caught.

(3) The third step is to tighten up prosecution by eliminating politics from the selection of District Attorneys; by coordinating some jurisdictions into one; by better cooperation among District Attorneys' offices; by fighting crooked lawyers.

(4) The fourth step would tighten up the system of punishment in the prisons, getting rid of "sentimentality" in dealing with the convicts.

(5) The fifth would tighten up the parole system, keeping the criminals in prison once they are captured and confined.

While this program is commendable up to a certain point, it loses sight of two great fields in the question of crime. Any truly humane treatment of a crime cannot neglect consideration of what goes before the crime. This, of course, involves the question of religious training. A gesture toward the recognition of the value of religious training was made by Governor Lehman, and it remains to be seen how far he will go with the legislature in trying to effect it.

In the second place, it is imperative that the economic background of crime should be considered. Seventy percent of offenders in our prisons are in for crimes against property. What about remediable economic conditons, such as poverty, hopeless and helpless, and the unequal distribution of wealth? What about the tendency of our laws to punish crimes against property more severely than crimes against persons?

The question of rehabilitation in prison was almost completely ignored by the Crime Conference. Yet rehabilitation should stress two factors: the factor of general education and the factor of religious training. The question of readjustment to society when the convict has finished his sentence was lost sight of. The only thought emphasized was to tighten up the Parole Board and to tighten up the parole laws.

Again, it must be said that there seemed to be a tendency to sweep aside constitutional rights in pressing for too severe legislation. The Brownell law is felt by many to be unconstitutional. The proposition to change the jury's verdict from a unanimous verdict to a 5-6 verdict or 10 out of 12 is another invasion of constitutional rights.

The conference did good work on only three phases of the crime situation, namely: the pursuit of the criminal; the prosecution of the criminal; and the keeping of the criminal in prison. It fell down on the question of prevention; it refused to discuss rehabilitation; and it compromised the question of adjustment after imprisonment; and also refused to touch the cancer sores in our social system that throw off the pus of crime; in other words, the economic background of crime.

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Week by Week

AMERICAN citizens were brought squarely into contact with military realities by Mr. Roosevelt's acts to safeguard the national isolation. The existence of a state of war between Italy and Ethiopia was recognized; and under the new neutrality law (perhaps the most important declaration of political independence since Washington's Farewell Address), shipment of "arms, munitions and implements of war" to either of the belligerents was prohibited. Indeed, the President went farther when he proclaimed that the government would not protect passengers on any ship belonging to either fighting nation. Since Ethiopia is manifestly unable to jeopardize travelers on transoceanic vessels, the step taken merely affects the ordinary safety of Americans on Italian boats and thereby becomes a kind of "sanction" by indirection. The order manifestly involves no attempt to penalize Mussolini, and is animated by sincere desire to prevent a repetition of the Lusitania incident. Nevertheless it is bound to injure the maritime industry of Italy. One may conclude that the extraordinary complexity of modern war is again revealed. Even the attempt to keep out of the scrap makes necessary drastic curtailment of trade and intercourse. Should Britain become involved, Americans would be left virtually without protection—assuming that Mr. Roosevelt followed out the logic now sponsored—excepting in so far as their government chose to protect its own flag in troubled waters, and of course war-time trade might cease. Under such conditions, a conflict of long duration could mean the practical cessation of commerce with Europe. Theoretically this might seem a very heavy price to pay even for the blessings of neutrality; and it is dubious whether the new law could then weather the storm of opposition. Protesting has already begun.

The Trend of Events

THERE are differences of opinion concerning the origin of "potato control"; there is virtual unanimity concerning the unpopularity of the legislation. The poor are always with us, more plentifully with us even yet than it is comfortable to realize; and from time immemorial the potato has been the last recourse of poverty. Even growers in states where "spuds" are not a commodity of especial importance have bitterly resented government control of an acre or two of tubers. It is rumored that the idea originated with Republicans from Idaho and Maine, both great potato states. It is solemnly declared on the other hand that the control amendment to A.A.A. legislation was a purely Democratic afterthought, devised to confer the benefits of curtailed production to still another rural industry. The point is likely to become of some campaign importance, and we may confidently expect rival party historians to offer contradictory views. Secretary Wallace, for his part, has dropped the matter like—well, a hot potato. And his plea of moderation to irate growers, anxious for higher prices, reflected both common sense and political anxiety. We think that in the final analysis the next tussle for political leadership may well be decided by the farmer.

Potato Control

NOW IF it is legitimate to cut down the supply of wheat and hogs in order to benefit the producers of these goods, why is it not also expedient to limit the output of white and yellow edible tubers? The answer is manifestly this: farming in the United States is largely a matter of two staple commodities, wheat and cotton, which have cheapened as a result of changed international demand, or of other grains plus livestock, which also constitute a unit less widely purchased now than formerly. This is a bare, bald statement of Secretary Wallace's view of the problem. He has felt that American agriculture can recuperate only if the cultivation undertaken in response to war-time demands is abandoned in a time when it is no longer needed. This is an eminently sane attitude, and it seems to us that the only reputable attack to be made against it would have to deal with the methods employed. A critic might legitimately inquire: is A.A.A. the best possible way to reach the objective mapped out? Other theorists have, however, seen in the "scarcity program" above all a price-raising expedient. They wish on the one hand to build up an artificial high price structure, and argue that agriculture is the logical place to begin. It is in accordance with the views of these people that "potato control" and similar suggestions are put forward. But one finds it difficult to believe that the price-raising hypothesis is any less fantastic than Mr. Wallace's policy is sane. But sanity is not always identical with shrewd politics. Which are we destined ultimately to get?

Religion Advances

WHATEVER else the movement to observe "Loyalty Sunday" may have accomplished, it did at least show that people are not averse to the advertisement of religion. Many fine men of all faiths gave unstintingly of their time to publicize the need for reverent worship of God; and great numbers listened to the call, realized that Sunday church attendance was desirable, and went—as their fathers and mothers had gone. We too seldom notice how scarce incentives to religious action have be-

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come in the lives of whole masses. Daily toil is for most people strictly divorced from faith. Abroad European peasants may still greet one another with pious phrases, or walk along roads dotted with shrines of the Madonna. But here a worker will be exceedingly lucky if his day is free of irreligious blasphemy and propaganda. The radio to which he listens offers at the very most distraction; and except for an occasional program, nothing in a whole evening's entertainment even so much as hints at the existence of a Divine Master. It would be an optimistic critic who felt that the sparse references to religious matters which find their way into newspapers lift religion above the level of minor political or social events. A human being can now actually pass a whole lifetime in these United States without suspecting that belief is anything more than a queer notion which interests some people, as stamp collecting does others. Manifestly there is need for going very much nearer the housetops in order to tell the community what religion is. We do not mean primarily an argument for spiritual belief, for the Church. It need at present be only a reminder of some tradition, an incentive to some Church. From that point on, God can again draw near the soul. At the present rate of decline, Saint Paul's return to preach an "unknown God" in some hypothetical city of the future is easily imaginable and predictable.

NO FORM of medical statistics is more important than the figures on maternity mortality.

Some Real Progress

The fact that our own country—rich, democratic, swarming with medical schools—has one of the world's highest death rates for women in childbirth, is a grave anomaly which has been regarded with humiliation and anxiety. There has been a steady and latterly increasing effort among doctors and health authorities to bring this figure down by the extension of clinical care and above all by the education of the less instructed portion of the public to the need of expectant mothers for regular examination and medical check-ups during the pre-natal period. Especially in some of the large cities, with a disproportionate number of the underprivileged among their populations, has the need of an intensive campaign been acknowledged. Figures are now at hand to show the fine results in New York State—and notably in New York City itself. The State Health Department shows, in the figure of 50.6 deaths for each 10,000 births in 1934, that a remarkable decrease has been effected in a single year. The corresponding rate during 1933 was more than 10 percent higher. Significantly, the rural areas of the state made no contribution to this striking contrast. The death rate there actually increased slightly on the average. It was in New York City, where the effort has been consciously great to meet the greatness of the need, and where too the necessary material and personal equipment exists, that the sharpest drop was noted. The result—the lowest rate but one ever recorded for the state—is a splendid reward in itself for those who have made it possible. May it spread, with the vitality of good and right things, to become the accepted tradition of the state. This is a domain in which improvement cannot be too rapidly effected or too carefully safeguarded.

THERE will be a good deal of interested discussion of the statement made by Dean Gildersleeve of Barnard College that "the present student is rather more illiterate than were the students of the past." It is not likely, unfortunately, that any overwhelming array of evidence can be mustered in disproof of the contention; but the underlying causes are bound to be a matter of varying conjecture. Dean Gildersleeve herself suggests that the lower standard in speech and writing may be due "to the rapidly diminishing amount of reading done by our young people." "Instead of taking things in through the eye," she points out, "and becoming familiar with the aspect of English words, they take them in through the ear, by the radio and the movies. This has a lamentable effect on their spelling and some other aspects of their writing." There is undoubtedly truth in this; but we ourselves would hazard that the main difficulties lie elsewhere. For one thing, a different sort of person is now the average student at college than was the average student a while ago. The base of attendance has broadened to include large numbers of those who pursue the higher learning because there is nothing else for them to do, because there is some sort of cachet attached to it socially or simply because they have the means. These people would bring down the average of literacy in any group, without benefit of radio or movies. Again—and we suspect, chiefly—there is the decline in the grade schools of old-fashioned disciplinary drill in spelling, grammar, etc. The average student cannot write correctly for the same reason he cannot cipher correctly: he has not learned the rules. Along with admirable development in the technique of teaching by natural associative processes has gone the less happy growth of a suspicion of memory work—"rote learning." This discipline, which is quite indispensable for the mastery of certain forms of knowledge, is in bad repute pedagogically and has been correspondingly minimized—with much the same result as when the equally distasteful five-finger exercises are cut down in the schedule of the piano student.

Unlettered Collegians

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RED HERRING

By JEROME G. KERWIN

What is the right attitude toward communistic propaganda? Some have indicated that the problem is serious enough to warrant drastic action. In the following paper, Professor Kerwin expounds a different point of view. He holds that "a drive for conformity" menaces most especially those who "take the democratic theories of the founders of the American Republic seriously" and those who are in command of Catholic effort. An article outlining another point of view will appear shortly.—The Editors.

THE WITCH-HUNT is on again. Subversive characters lurk in every corner. Our patriots are searching night and day for the minions of Moscow. Mr. Hearst looks out over the land of the free and the home of the brave and sees neither the green of the foliage nor the blue of the sky; a red glow fading out here and there into pale pink spreads far and wide over these forty-eight states and (particularly) the District of Columbia. Mrs. Dilling, proud Daughter of the American Revolution, notes a Red Network enveloping the land strengthened by such stalwart Communists as John A. Lapp, Monsignor John A. Ryan, and Mrs. Franklin D. Roosevelt. Former Comander Hayes of the American Legion finds that the New Deal is largely contrived by Communist minds. Harry Jung, head, shoulders and all else of the American Vigilant Intelligence Federation, piles high in his little office all the incendiary, revolutionary documents, foreign and domestic, linking American liberals to the Kremlin by a chain of gold. Like semi-despondent furys the patrioteers whirl through the land with the zeal and most of the characteristics of the late lamented brethren of the Ku Klux Klan, seeking to do battle with the Red Dragon and his cloven-footed followers.

The crusade resembles the Red-hunt of 1919 and 1920, with the fortunate exception that at present the United States Attorney General's office is not involved. In those far-off days aliens and citizens alike were herded indiscriminately into the jails and bundled off to deportation, the Fourteenth Amendment to the contrary notwithstanding. It finally blossomed into the Klan movement with all its puerile antics against alien and minority groups. It is today as it was in 1920 a crisis phenomenon, a blind emotional nationalism intolerant of dissent and fearful of changes to come.

The assorted groups of Daughters of this, Sons of that, Crusaders, Légionnaires, and free-lance patrioteers have one foe—Communism. Yet very few of them indeed know what Communism is. Included among the Reds and Pinks are: Socialists, who part company with Communists in their opposition to violence; pacifists, extreme, moderate and Right-wing; New Dealers; believers in a more steeply graduated income tax; public-ownership advocates great and small; outright Left-wingers and Right-wing friends of Left-wingers. All are included and are suspect. To pin the witch-hunters down to a uniform creed would be a futile task. Their campaign results in the creation of a suspicion of everyone who thinks independently and sponsors any change in the status quo. It forges an easy weapon for any person or group that would prefer to call names rather than to discuss issues. The Chicago packers thus charge that middle-class housewives of Detroit who refuse to pay high prices for meat are spurred on by Communists; employers make the same charge against any strike that verges on success; reactionary leaders and newspapers make the same charge against proponents of progressive legislation; friends of the utilities use the same charge against advocates of effective regulation or public ownership. In other words if you cannot or will not discuss pressing issues, remember Mayor William Hale Thompson and cry, "America first."

The deplorable feature of the whole campaign is the appeal to the noble virtue of patriotism which blinds many worthy citizens to the purposes and direction of the movement. No thought is given to the Fascist element behind the appeal. The mischief in creating a scare of the unknown and unidentified, except through a name, is not readily realized even by many who take the Red-hunt seriously. The ever-present fear of Communism aided more than any measure in the creation of Fascist governments. Economic insecurity played upon by reactionary forces who fear social control may lead to a dictatorship of wealth and reaction. The rousing patriotic appeal becomes a rampant nationalism which crushes alike the liberal and the conservative individualist. In this country the Communist scare is amply supported by the reactionary press and reactionary business leaders who seek a convenient label with which to brand all social, political and economic change. These forces have a feeling that they are not in control of the law-making and administrative machinery of the federal government. To create a diversion is an absolute necessity. The red herring is always useful.

Who feels the brunt of the charge? The

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Communists? The 30,000 members of the Communist party of America welcome it. They crave martyrdom. They want to create attention. They cannot live if people take no notice of them. With a missionary spirit they go forth to do battle for the faith and your patrioteer is of immense value in helping them realize their campaign of action and publicity. The wholesome thought does not occur to your patrioteer that if the country is sound he need not bother his head with Communist noisemakers, and if it is not sound his rightful place is among the ranks of constructive thinking citizens who are laboring at the less picturesque but more patriotic task of political and economic reform. It is much easier, however, to give free play to the emotions and to join in a "drive." The Communists tell the Socialists that a peaceful transition through political means is out of the question. They argue that if the Socialist program actually does secure enough votes, the votes will not be counted, or that if the Socialist program shows strength the Left-wing parties will be denied a place on the ballot. The ultra-patriotic have aided the Communists in illustrating the validity of both arguments.

The brunt of a campaign of this kind is borne largely by progressives and liberals who take the democratic theories of the founders of the American Republic seriously. Believing that the virtue of a democratic society lies in its adaptability to ordered development in meeting changing conditions, they proceed to advocate reforms which if long delayed lead to the very disorder that the patrioteers accuse the Communists of fomenting.

Teachers in the public schools are victims of ridiculous attacks as a result of the current hysteria over Reds. No more loyal body of public servants exists. Yet legislators have busied themselves with oaths of allegiance that mean nothing to the handful of genuine Communists in our teaching forces. They are meaningless for the latter and useless for the loyal teachers. In Illinois the proposed oath, which was fortunately not passed, required an oath not only to the United States' Constitution but to the Constitution of the State of Illinois—an outworn document utterly unsuited to present-day needs—and to the principles of the Declaration of Independence. The last document as any school-boy knows is a justification of violent revolution.

The universities and colleges throughout the land are particularly suspect during a drive for conformity. This is due in part to feelings of awe, dislike and fear on the part of thousands who have never set foot on a campus or who have found higher education for one reason or another difficult of attainment: in part it is due to the very nature of colleges and universities. They are institutions of teaching and research. The calm objective attitude of the scientist in his laboratory must characterize the teachings and researches in problems of social science. That Communism exists as a social, political and economic phenomenon makes it necessary that Communism be examined dispassionately in all its phases. Teachers in our universities must not be expected to append to every sentence uttered on Communism an oath to the flag. It is fair to state that through the careful dissection of its political theory and economics, more effective deterrents to Communism are raised in the universities of this country than by all the emotionally unbalanced acts of the 100-percenters. The latter make more difficult the task of university authorities for, by their ill-considered acts of aggressive opposition, they create sympathy among idealistic youth for the downtrodden whether they be Communists or otherwise. If by legislative act or any other plan, the patrioteers curtail freedom of inquiry in our institutions of learning they will soon find they have hit at one of the most cherished principles of our democratic order and have undermined every guarantee of civil rights secured to us by the fundamental law. "We can," as one eminent authority says, "fight out our battles in the light, or we can put out the light and fight them out in the dark." We must choose.

Catholic clergy, editors and laymen have in large numbers joined the whooping witch-hunters. Many others stand quizzically on the sidelines. How is it possible that Catholics constituting as they do a minority in the United States, profiting as they do by the maintenance of constitutional guarantees, and knowing as a few must know that from their point of view the rampant, Erastian nationalism that accompanies these conformity drives may lead to a crushing of all dissent, join these movements? To many nativist Americans who support these drives a Communist looks no more hostile than a Roman Catholic. Several letters received at the University of Chicago during a recent legislative investigation of communistic activities at that institution warned authorities that it would be just as important from the point of view of "loyal Americans" to investigate Catholic influences at the university. Catholics naturally condemn the atheistic principles of Communism. They are easily led into violent opposition to Communism. They are led astray by the noise of Communists or by the noise of Communism's opponents. They as many other people find all the thrill of a detective story in the yarns about hidden meetings, secret documents, pay from Moscow and Soviet intrigue. What a striking resemblance all these things bear to the Klan's charges of a "papist plot" to conquer America! They are led to believe that the Soviet government sends a fresh batch of orders daily to the Workers party of America and that the Soviet embassy at Wash-

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ington is a hive of subversive activity. Yet it can safely be said that the Moscow government would like to see the Third Internationale moved out to the mid-Atlantic. As to the Russian Embassy it is one place in the United States where no welcome awaits an American Communist. Mr. Troyanovsky reserves his speeches for associations of bankers and business men, learned societies, and various ladies' aid societies.

More important, however, to the social psychologist is the insecurity reaction which Catholics show on this question and on other questions of dissent. For many years they have not only been a minority group but they have been accused on many occasions of being disloyal Americans and treasonable plotters against the safety of the state. The result has been that Catholics consciously and unconsciously have tried to be more patriotic than George Washington. Far from being pacifists or even peaceful they seem to be willing to fight anwhere, at any time at the drop of a hat. They would even be heretics and accept the dictum that one has no business questioning the justice of the cause for which one fights. When engaged in a patriotic drive they furnish oratory and bushels of patriotic resolutions. When in public office they persecute with all the energies of the Roman emperors, former Governor Smith being one sterling exception.

One does not have to be a Communist or to approve of Communism to oppose these movements that are propelled by a dynamic force composed of 5 percent reason and 95 percent hysteria and emotion. If any good is accomplished, it is far outweighed by the blind, unreasoning destruction of the elemental rights of American citizens. Behind the present movement hides every selfish economic and political interest in the country, many of the anti-Roosevelt forces, hordes of stupid reactionaries, and witting and unwitting creators of the Fascist state. They have far less faith in the soundness of American principles of democracy than the founders had. Imagine their concern if anyone today should stand forth and proclaim, "If there be any among us who wish to dissolve this union, or to change its republican form, let them stand undisturbed as monuments of the safety with which errors of opinion may be tolerated where reason is left free to combat it." These are the words of Thomas Jefferson. As Chesterton says of Christianity these principles have not been tried and found wanting, but found hard and not tried. Communism has made fewer strides in England and in the United States than in other countries partly due to the common-sense attitude of the people of these countries. Communists outside of the United States regard American Communists in the main poorly educated in Marxism and stupid in the application of revolutionary tactics. It would be far healthier for the commonwealth if patriots took the same view. The sincere people today who are duped by our mad patrioteers should remember it is still true that "patriotism is the last refuge of the scoundrel."

FIVE WEEKS IN A TRANSIENT CAMP

By CASE NUMBER 29813

WE WERE sitting around outside the mess-hall after dinner in the hot noon sun—I and about fifty other transients. They appeared to have enjoyed the meal more than I did. Most of them were chatting and joking, and some were going over to the bootlegger across the street for a dime shot of corn liquor. Two others were having an argument about something, so I edged over to listen.

"I don't see what you all want with them shoes, Sam; they ain't worth nuthin'," said the tall, lean fellow, who had just returned from the transient clothing department with a new shirt and a pair of pants under his arm.

"I know they ain't no good," said the other transient; "that's why I want them. I want to turn them in and get me a new pair." This seems to be the economic philosophy, I thought, which so many who are receiving relief naturally develop.

I had been cooped up in the anteroom of the doctor's office all morning, waiting for the physical examination. It had been awfully hot and smelly in that small room, with about thirty men, stripped and lined up against the walls, going through routine tests, for everything from fallen arches to the Rhomberg for general paralysis of the insane. And then there were vaccinations for typhoid and diphtheria, and a Wasserman.

After this I did not have much of an appetite for dinner. Perhaps that is why I was so aware of the half-cooked food, and the greasy and undried silverware, with the sundry morsels of food still sticking to them from the last meal. I noticed the other fellows finished their plates so efficiently that it did not leave much work for the dishwashers.

The young fellow sitting next to me on the bench outside the mess-hall assured me that he had been in almost all the transient bureaus from Florida to New York, and that the food here was about as good as can be found anywhere.

"I've been on the bum for three years," he said in answer to a query. "I've got a girl back

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home, but I won't go home until I can go back looking decent We probably would have got married, if I hadn't lost my job I helped put my brother through college, and he has a job now. No, I haven't heard from her for quite a while. She's probably found somebody else."

I had noticed that he had an awkward limp and used a cane to help himself along. He explained that he had been riding a freight into Atlanta, when a railroad detective had attempted to kick him off. He dodged, lost his balance and fell from the top of the car. Several charity hospitals and clinics had examined him, and X-rays showed an injured spine. They advised him not to exert himself, to use a cane, and the back would probably heal up. He had used the cane for about three months, he said, but his back was still weak. When I went to report for work, he said he must do a little "hustling," which meant selling ten-cent editions of popular songs on the busy corners of the business section.

Having told the case-worker at the transient office that I had three years of social science in a university, he assigned me to work at the information and registration desk. My duties, I found, were to register in the transients who applied for help, and to refer them to the intake department. This was better than pounding rock in the quarry or working in the kitchen at the mess-hall. And it would be interesting to meet all the transients and know some of the case-histories. No one worked more than twenty-four hours a week, and that would give me enough time to make whatever observation I wanted.

When I found my lame friend again several days later, he was sitting, tilted back against the wall in the transient library, reading an old battered copy of *Fortune*.

"Hi there, pal," he said. "What do you think of this place now?"

I replied that, being a transient myself, I was beginning to look at things from their point of view. "I suppose I have always thought of transients as being just common bums, but the more I see the more convinced I am that they are no different from the average person, except that they have been a little more unfortunate." I could tell by the hard look on his face that I had struck a sore spot.

"I wish these people who have been lucky enough to hold on to their jobs were in our shoes," he spat, flinging away his rolled cigarette. "I'd like to see what they would be doing—instead of criticizing those who have to accept relief. Why," he said, bringing his chair to the floor for additional emphasis, "they won't even give us a job if they know we are from the transient bureau—they think we are a bunch of social misfits and morons."

I admitted that the average person, who might just as well be in the same predicament, was usually the most critical, but perhaps it was because they were not aware of the fact that economic disruption has changed materially the transient element of our society. After living with this group for five weeks, one comes to the conclusion that this great mobile population presents a true cross-section of American people, differing from the average person only in that they have been a little more unfortunate. This great homeless army of over 300,000 men, women and children presents a problem of great magnitude. All degrees of economic status are represented, from the common tramp to the professional man. Between these two extremes falls the great majority—the unskilled laborers, tenant farmers or share croppers, miners, mill workers and all types of skilled laborers, particularly from the allied building trades.

In every transient bureau there will be found some who would be public charges at any time, and who were unemployed even in normal times. This type is now merely taking advantage of the economic crisis to live on the government. They are the well-known veteran tramps who year in and year out take everything they can get, and put out effort nowhere. Unfortunately, it is this minority group that gives the bureau the most trouble, and gives the public the wrong picture of the real transient. In this group are most of the illiterates, the feeble-minded and the psychopathic. They have no ambition and are never satisfied with their surroundings.

Brady Johnson is a typical member of this group, although he is a cripple, and obviously feeble-minded. Brady is thirty-seven years old and was born in South Carolina. He went to school until he was fourteen, at which age he had reached the fourth grade. He has an impediment in his speech which makes him almost incoherent, and his dirty and ragged clothes and unshaven face give him a very disgusting appearance. Brady was born with a club foot which later was amputated. Naturally, he does not pick up many rides on the road, and when he applied at the bureau the shoe from his left foot was worn completely through, and his hand was covered with a hard callous from walking with a crutch. He said that he had walked most of the distance from South Carolina, which is well over a hundred miles. Since here he has given the bureau no end of trouble, and reports from other bureaus indicate that he is a problem case wherever he goes.

Periodically, he comes to the bureau office. He demands a special doctor and special food, although the doctor says there is nothing wrong with him. He refuses to be sent home, as he says his local bureau will not take care of him, because he is not a family man. His home bureau, how-

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ever, reports that he could not be satisfied, and would not stay there. He has been in several bureaus throughout South Carolina, Tennessee, Kentucky and Virginia, but never stays long in any of them. When Brady gets drunk on corn liquor, he amuses everyone at the bureau by dancing around on his crutch.

Most of the transient bureaus in the South have bootleggers in the vicinity, and this type of transient will not only spend his $1 a week pay on cheap liquor but will steal and hock everything he can lay hands on to get a drink. He will apply for clothes, which are provided by the bureau, such as shoes, pants, shirts and socks, and then take them down and hock them to buy a pint. His old dirty and ragged clothes are good enough for him. Some are not averse to stealing the sheets off the cots. Silverware, cups and plates have a strange habit of disappearing mysteriously from the mess-hall, so that now there are not nearly enough to go around.

A cross-section of the transient population must include this group. They are the parasites on society. But they are a minority.

By far the most important group, and the one which presents the greatest challenge to our present social set-up, is the group of "unstable youth," whose numbers are greatly increased since the depression. Most of the youth between sixteen and twenty-four years, who constitute 22 percent of those receiving transient relief, have started on the road since 1929.

For several reasons, these boys would be the first to begin migration. Industry has been unable to take on young, inexperienced help since the depression. Many of them left home as a means of release from family restraint and discipline, or did not have stable home ties to keep them. Some were "seeking adventure," and giving vent to a wanderlust urge, but unemployment is doubtless the dominating cause of their transiency. After receiving rebuffs and disappointments in a world which has nothing to offer them, they become hardened and disillusioned.

Literally thousands of these boys have no trades, no higher education, and have been consequently handicapped in the search for a job. Now that all the states have developed facilities to feed and house needy transients, more attention is being paid to devising more adequate educational programs looking toward the goal of jobs and a useful place in the community. The educational work is designed to give a new weapon and a new hope for readjustment of these young men to a normal life.

In almost every transient bureau there will be a small number of females, mostly hitch-hikers. Some left home for various definite reasons, perhaps to seek a job or to search for relatives. Many others are probably trying to escape parental restraint and restrictions, or are leaving a home broken by some domestic trouble.

Probably the most distressing sight to be seen in the transient bureau is whole families trooping into the office to register. A true life story of many of these homeless families who appear at the bureau, with their half-starved appearance, their shabby clothes, and their meager belongings on their backs, might well be called the story of the forgotten man—human erosion in the land of opportunity. Many of these families are of the poorest class of society: share croppers, submarginal miners and mill workers, who have never been able to earn more than a bare subsistence.

The majority of the transient families are probably from the lower middle class. They do not indicate a low level of capacity or energy, but rather a lack of opportunity. According to statistics, this group is steadily growing, and we can readily see that this is the element of society which would wait longest before giving up what they had so long cherished. Most of them realized what breaking up the family meant. Having lost their jobs, they stayed around their communities living on dole, but clinging to the hope that they would find a new job or be taken back into their old jobs. Growing weary and disheartened from making their daily rounds to the prospective institutions, and receiving always the same disappointing answer day after day, their self-respect and pride in having once been useful members of the community rebelled against the idea of living as paupers on the dole, and of accepting a lowering status in the eyes of the community.

The inevitable effects on the mental condition and morale of these unfortunates present the greatest problem to the social workers. Outstanding among these mental effects is a general state of humiliation. Then, many of them become comfortably phlegmatic about the possibility of ever returning to work at all. It is the duty of the bureau to discourage this attitude, but how discourage it if there is nothing to offer in return?

The government has recognized the seriousness of this problem by the establishment of over 600 transient camps and bureaus throughout the country. The absorption of the men in W.P.A. projects and the boys into C.C.C. camps alleviates conditions, but the appropriations to carry on this work are necessarily limited. The subsistence homesteads, now being developed in different sections of the country, throw a bright gleam into the future. Many families who had little hope of ever again finding a useful niche in society are being given renewed hope in these new rural cultures. Perhaps we are now on our way to new social frontiers and may look forward to the day when social and economic planning may prevent the recurrence of this condition by giving everyone a chance to earn a living.

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ALL SIDES IN IRELAND

By CHARLES OWEN RICE

TO SAY that there are three contending parties in the Irish Free State fitting more or less exactly into the classifications of conservative, liberal and radical should not be to make an original remark. But it almost is, because commentators, who have written in American reviews concerning Irish politics, seem to have completely ignored this obvious truth. Consequently there has been a notable lack of clear thinking on the subject. It seems to me if the elementary fact that Eamon de Valera is a liberal, Cosgrave a conservative and the Irish Republican Army are radicals had been allowed to enter past discussions there would have been less table thumping and more logic. The clarity of the situation has not been added to by one of our foremost American liberal clerics being an ardent champion of Irish conservatism, and American liberal journals like THE COMMONWEAL and *America* being rather cold to Irish liberalism.

In Southern Ireland, then, as elsewhere, politics is Center, Left and Right—liberal, radical and conservative. Eamon de Valera and his Fianna Fail party, together with Norton and the Labor party, represent liberalism. Cosgrave, McDermott and O'Duffy, the Fine Gael and Independent parties and the Blue Shirts stand for conservative interests. The Irish Republican Army, Sinn Fein and the Republican Congress group are radicals. De Valera would change the status quo, but he would do it gently. Cosgrave and McDermott would preserve it. The radicals, or Republicans, as they are most often called, would like to pull the status quo apart with considerable roughness and fashion an entirely new order.

The word radical has nasty connotations. It is a perfectly harmless and respectable expression, but it has been in the popular sport of name-calling for so long that it is now more than a little disreputable. I am convinced, however, that it may still be used in its original sense, miuus all connotations of approval or disapproval, and so I intend it in this article.

The common conception current in America concerning politics in the Irish Free State was that there were conservatives and radicals over in Ireland. The adjective conservative was used with overtones of approval. Radical with overtones of disapproval. De Valera and his supporters were marked down as radicals. When it became apparent that there was a group in Ireland to the left of De Valera, it was then assumed that in Ireland there were conservatives, radicals and very radicals. Of course, a loyal group of De Valera's Irish American and American Irish supporters regarded the matter differently. To many of them, likewise, there were two parties: one, the party of God, De Valera and Ireland; the other, the party of the devil, Cosgrave, the Irish bishops and England.

De Valera has been in the unenviable position of a liberal with a radical label. That he would get such a label in the United States was inevitable. To the American journalist with his simple soul and his need for classification, men who advocate separation of Ireland from England are invariably romantic, violent, impractical extremists. De Valera's cagey speeches and tactics on his successive trips to this country altered journalism's preconceived notions not one iota.

In 1922, the *fait accompli* of a signed treaty with England left Irish "Rebel" leaders face to face with the necessity of making a momentous decision. Circumstances surrounding the signing of the treaty were such that a man could make out a pretty good case for either accepting or rejecting the settlement. For those with innate conservatism, for those to whom tranquillity and prosperity for a war-torn island appeared the utmost desideratum, and for those who were merely passengers on a bandwagon, the making of a decision presented no difficulty. They were for acceptance. Those to whom the principle of Irish separation from Britain was sacred and who believed compromise had been and would continue to be the bane of Ireland's national aspirations, had likewise no difficulty. They were for rejection. But there were others to whom Irish national integrity was a holy thing, but who at the same time felt that compromise was on occasion unavoidable and legitimate. To these men, deciding was a hard matter. They believed that the terms of the specific treaty which happened to be signed were not acceptable, but they had hopes that acceptable terms might be drawn up.

De Valera was one of these last. In the debates in the Dail he opposed the treaty, with logic rather than oratory. He fought off the menace of civil war up to the very last. He strove for compromise. He battled hard to cool the hot heads on the Republican side. But, when civil war broke loose and was a fact, he unhesitatingly joined the anti-treaty fighters.

His decision to fight with the anti-treaty forces was determined by the fact that the rank and file of the Irish army in the war with England had been recruited with burning phrases concerning the need for absolute and unconditioned inde-

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pendence from England. When a large section of the rank-and-file retained and insisted on acting upon the beliefs which he and others had drilled into them, he felt in very conscience forced to stick with them.

The discussions concerning the treaty were bitter almost from the start. The pro-treaty forces were supported by the conservative elements of the population and since the conservative elements owned the newspapers, the pro-treaty group had a tremendous advantage in the matter of labeling enemies. They had the ear of the world. In a battle of recriminations the recrimination most often hurled at the anti-treaty party was that they were malcontents and congenital "radicals." De Valera, as the leading figure in opposition to the treaty, was tarred liberally with the charges. He was given a bad name and it stayed with him a long time.

The record shows De Valera as an astute intriguer, a fashioner of clever campaigns (such as his campaign for American sympathy and aid in 1920), a moderate able to use the immoderate. Because they disregarded the record, American commentators, and others, were caught off base when De Valera and his Fianna Fail party followed a liberal policy upon their election to office.

As President of the Executive Council of the Irish Free State, Eamon de Valera has continued to move slowly and moderately. Like all good strategists, military and political, he will make a sortie when it seems opportune and retreat gracefully when that seems called for. His retention of the land annuities, his scaling down of the governor generalship, his attitude on the King's Jubilee have been sorties. The coal pact with England, the pledge of non-aid to England's enemies and aid to an England unjustly attacked are in the nature of strategic retreats.

The policy of De Valera and the Fianna Fail party is, in a nutshell, the procuring of Irish Unity; Irish economic, cultural and political independence; and Irish economic and social reform by means legal under the present de facto status of the Free State. In both policies and methods they are liberal.

De Valera has proceeded toward his goal with scrupulous regard for the letter of law. He has mustered legal defenses for all his moves: for the retention of the Land Annuities; for the weakening of the governor generalship; for the abolition of the Oath of Allegiance; and for the steps toward elimination of the Senate's power. His land policy has been but a speeding up of Cosgrave's. His fiscal and banking program is orthodox. In the fostering of small industries and the harassing of the large landowners he has been able to contend that he did not overstep powers conceded to him by the Free State Constitution. His labor policy has been conservative rather than liberal. Fianna Fail represents the Irish liberal who wants separation from England and internal reform and believes these objectives can be obtained by moderate means. Its policy is the policy of most liberals—the reform of capitalism, not its overthrow.

Of course, it is impossible to determine exactly just what would have been the political complexion of the pro-treaty forces if the Civil War of 1922 had been averted, and if Michael Collins and Arthur Griffith had lived. Griffith's writings indicate that his policy would have been very similar to De Valera's present stand. He valued the economic independence of Ireland as all important. Still there are indications that he might not have been particularly strong for internal social and economic reform. However, the civil war spoiled much of the liberalism that the pro-treaty ex-rebels undoubtedly possessed. To suppress the anti-treaty forces they had to rely on the support of England, the hierarchy and all the conservative and reactionary elements in Ireland. Inevitably through force of circumstances they became more and more conservative.

The establishment of the Free State fashioned a new set of vested interests, among others the beneficiaries of the pensions disbursed by the new government with a lavish hand. For ten years a conservative government was kept in power in the Free State supported by the new and old vested interests, and by all who feared that the coming of De Valera into power meant disorder. It took De Valera a decade to convince the majority of the Irish electorate that he was a safe man to trust with power.

As matters stand today, the conservatives draw their support in the main from the pensioners, the large landholders, the cattle exporters and the bulk of the Catholic clergy. The medium-sized farmers, who have been injured to an extent by Fianna Fail policies, seem to be almost equally divided in their allegiances.

In 1926, Eamon de Valera induced a majority of the anti-treatyites to adopt constitutionalism as a weapon for the gaining of their objective. He formed the Fianna Fail party which began to contest elections to the Free State Dail with the understanding that members if elected would take their seats.

These anti-treatyites, who refused to follow De Valera, were the nucleus of the present radical groups. The principal of these today are the Irish Republican Army, generally referred to as the I. R. A., the Republican Congress group and Sinn Fein. The I. R. A. are the largest. They push propaganda activities and military preparations for revolution. The Republican Congress faction broke off from the I. R. A. two years ago due to dissatisfaction with the Army Council's alleged watching and waiting policy. These two

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organizations differ very little. Sinn Fein adopts the stand that the Irish Republic has never ceased to exist, de jure, and therefore the Free State is illegal. Nevertheless Sinn Fein is now planning to contest elections to the Free State Dail. It will get the radical vote which in the past went to De Valera. The I. R. A. policy is to ignore the Free State government, refusing recognition to its courts and parliament.

The conservatives accuse all the radical groups of Communism. Fianna Fail is at times tarred with the same stick. The I. R. A. and the Congress group bear a superficial resemblance to Communism. The I. R. A. less so than the other. In their controversy last winter with Bishop Kinane of Waterford the I. R. A. proved, I believe, that their tenets are not irreconcilable with Catholic doctrine. They were able to muster an impressive array of quotations from Ambrose, Jerome and Aquinas, from Leo and Pius, and from Catholic works on philosophy, economics and theology, to support their claim. Their phraseology, their technique of propaganda, and some of the methods of revolution, which they advocate, are communistic but in fundamentals they are orthodox from the standpoint of Catholicity.

The I. R. A. officially advocate a government monopoly of banking, credit and insurance; abolition of interest; nationalization of fisheries; distribution of agricultural land by methods almost confiscatory; cooperatives in agriculture and industry; certain measures insuring more equitable distribution of profit in industry; reform of the judiciary; abolition of the civil service and other relics of English occupation and, of course, complete freedom economic and political of all Ireland from England.

The radicals have denounced De Valera since he separated from them. In elections, however, they have, so far, supported his candidates as being by far lesser evils than the opposition. De Valera's government cannot be said to be treating the Republicans any more lightly than its predecessor. The notorious Coercion Law, which was enacted by Cosgrave's government, and bitterly fought by the Fianna Fail opposition, has been retained and is being used. *An Phoblacht,* the organ of the I. R. A., has been censored steadily for over a year and at present is virtually suppressed.

The republicans have the sympathy of a good sized section of the people. They are quite strong in number. Just how strong cannot be determined, but they mustered 30,000 at the grave of Tone this year. Still it must be admitted that numerically they are the weakest of the three factions. They are handicapped in addition by the unequivocal opposition of almost the entire Irish clergy. Nevertheless they have undoubted sources of strength. In virtually every Irishman there is a love of country and a yearning for justice which is tapped by the I. R. A. and kindred groups. It is a matter of fact that they enjoy the profound sympathy of a majority of Fianna Fail's supporters. De Valera's recession from his first economic stand against England, his growing difficulty in solving Ireland's misery within the capitalistic system, his attempts at coercion of the I. R. A., are all factors favoring that body.

The indications to date are that Fianna Fail will remain in power for an extended period. It will grow more conservative and will make heavy inroads into the present conservative party. The conservatives today are disorganized. There is no outstanding figure around whom they might rally. O'Duffy proved a disappointment in this respect. Neither Cosgrave nor McDermott have the qualities to make a rallying center. The liberal Fianna Fail party has a tremendous advantage over the other factions in its possession of a dominating figure. Neither radicals nor conservatives have a man with the popular appeal or the ability of De Valera.

The strength of the radicals is not to be underrated. In the struggle which is coming between themselves and the liberal conservative groupings they may well come out on top—if there be no intervention from outside—because they are the party of youth and the separatist tradition.

Prevail who may, the contending parties are liberal, conservative and radical with the faults and failings unfortunately common to liberals, conservatives and radicals everywhere, in addition to some private little faults of their own.

Saint Bride's Signing of Dara

The holy sister Dara with Saint Bride
Began to speak of Christ at eventide,
Yet when the Wicklow mountains caught the sun
She felt as if their talk were scarce begun.
Now Dara's eyes were dark and could not see
The light upon the hills, the rowan tree
In delicate windy flame.
The saint perceived
Her sister's lack and, fearing Dara grieved,
She knelt in faith to pray the dark away
From shuttered eyes and Dara saw the day:
The sun rise over Wicklow, morning bloom
On every peak, the shadow making room
For light; she watched the crooked silver trail
Of sheep descending toward the misty vale,
And Dara said:
Dear mother, close my eyes
Lest my soul's light grow dark; lest paradise
And our dear Lord be not so clearly seen—
This lovely morning thrust itself between—
So Bride put forth a gentle hand and signed
Her eyes, that Dara's soul become not blind.

ELEANOR GLENN WALLIS.

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A CATHOLIC SPENGLER

By MASON WADE

THERE is a growing realization of the fact that European culture has reached a crisis. Spengler is but one of the prophets of oncoming doom when he writes in behalf of a blind fatalism:

> There is only one world-outlook that is worthy of us, the Choice of Achilles. . . . We are born into this time and must bravely follow the path to the destined end. There is no other way. Our duty is to hold on to the last position, without hope, without rescue, like the Roman soldier at Pompeii who died at his post because they forgot to relieve him. That is greatness. That is what it means to be a thoroughbred. The honorable end is the one thing that cannot be taken from a man.

Other observers do not seem to share Herr Spengler's joy at the prospect of dying like rats in a trap, while they share his belief that European culture is doomed as it now stands. Among a wide divergence of opinion, a fundamental choice between Communism on one hand and a practical Catholicism on the other has become the essence of the modern dilemma. There is overwhelming evidence that the problem exists, and many solutions have been proposed. But some have already been tried and disproved, others discredited, and most of the men who see the acuteness of the crisis also see that they must choose between one of these two systems, which statistics prove to be attracting the largest number of followers today.

The case for Communism is sufficiently well known through the writings of Marx, Lenin, Trotzky and a multitude of foreigners who have observed the guinea pig of Europe since the Revolution of 1917. The case for Catholicism, as stated by Christopher Dawson, is less well known in America. Dawson is a philosophical historian and sociologist, educated at Winchester and Oxford and now teaching at University College, Exeter, who was converted to Catholicism in 1916. The purpose of his work is best described in his own words:

> All genuine thought is rooted in personal needs, and my own thought since the war, and indeed for many years previously, is due to the need that so many of us feel today for social readjustment and for the recovery of a vital contact between the spiritual life of an individual and the social and economic organization of modern culture.

Dawson's essential conviction, which dominates all his writings, is that a society or culture which has lost its spiritual roots is a dying culture, however prosperous it may appear externally. So quite naturally he shares Spengler's belief that European culture, as now constituted, is ready for a fall. In fact, in 1922 he wrote a paper on cycles of history, before he was acquainted with "The Decline of the West," which strikingly anticipates Spengler's theory.

The conclusion of this study is of great interest. Dawson finds that no civilization has been more lacking in internal unity than our own; and that, unless it is to disintegrate entirely, it must attain some adequate synthesis. For no civilization continues indefinitely in a state of crisis: it either achieves its synthesis or dies. He finds this particular crisis of tremendous importance, because, for the first time in history, it is not merely the fate of one culture that is at stake, but that of the whole world, for Europe has made its civilization that of the world. And so he states that the great task of the age is to promote spiritual unity, without which material unity and control over external nature become merely the organs of a world tyranny or a complication of machinery crushing out life. Dawson believes it is the religious impulse which supplies the cohesive force, as in the Middle Ages, that unifies a culture:

> The great civilizations of the world do not produce the great religions as a kind of by-product; in a very real sense, the great religions are the foundations upon which the great civilizations rest. A society which has lost its religion becomes sooner or later a society which has lost its culture.

Thus, to Dawson, the revolutionary attitude, which is perhaps the most characteristic religious attitude of modern Europe, is one of the most dangerous symptoms of the divorce of religion and social life.

Dawson's essay on "Progress and Religion" throws an interesting light on these conclusions. He finds that the idea of progress has been typical of western culture ever since it was formulated by the Abbé de St. Pierre at the close of the War of the Spanish Succession. It has now been junked, as a result of the accumulated strain and suffering of four years of war which ended either in defeat and revolution or in victory and disillusion. Since the war there has been a natural tendency to despair of the future of Europe, and to take refuge in fatalistic theories of the inevitability of cultural decline. But there is something more behind the present gloom. The Victorian Liberal credo, which supplied for many a religion, has been shattered. The spiritual dynamic, usually religious but occasionally philosophic or political, is lacking, and there is nothing to

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supply the energy that sustains social effort, which is civilization. Hence Herr Spengler and his disciples, in whose philosophy of history there is no room for the idea of progress. For the relativist philosophy of history ends by denying the very existence of relations, and dissolves the unity of history into an unintelligible plurality of isolated and sterile cultural processes.

The anthropologists of the nineteenth century thought that their new science provided a series of general laws for all types of evolution, and particularly the evolutionary process of progress. But a historian, F. W. Maitland, pointed out the fallacies that were involved in the evolutionary method, as applied to social science, thus anticipating a conclusion of Pareto:

> Our ancestors did not arrive at the alphabet or the Nicene Creed by traversing a long series of "stages," they leapt to the one and to the other.

It is now clear that the evolutionary process of progress may be arrested by fixation or stagnation after the close of the formative and progressive cycle of a culture, or that a culture may perish through organic dissolution. The rawness and ugliness of modern European life are signs of biological inferiority, of an insufficient or false relation to environment which produces strain, wasted effort, revolt or failure.

> No civilization, however advanced, can afford to neglect the ultimate foundations in the life of nature and the natural region upon which its social welfare depends, for even the highest achievments in art and science are powerless to avoid decay, if the vital functions of the social organism become impaired. Apparent progress is often accompanied by a process of social decomposition, but there is a possibility of regeneration, if society recovers its functional equilibrium and restores its lost contacts with the life of nature.

Dawson finds that this, like Spengler's view, might lead to a completely determinist concept of history, but proceeds to disprove any such idea by a survey of the prehistoric and early world religions, which shows that human life has always been modified by thought. Everywhere he finds the same tendency to turn away from human life and the external order of the world in search of a transcendent principle. Dawson's conclusion, after a study of many varied cultures, is that the cyclic view of history may be reconciled with a belief in progress, but leads in the end to the pessimistic acceptance of Ecclesiastes:

> What is it that hath been? The same thing that shall be. What is it that hath been done? The same that shall be done. Nothing under the sun is new.

Dawson agrees with Péguy's dictum that "the passing of a religion is not a sign of progress, but a token of social decay." Our dual civilization consists of two elements: Christianity and a scientific tradition. The modern tendency has been to regard the second and older element as the true European tradition, and to treat Christianity as an alien religious tradition which temporarily deflected the normal development of our culture. Since the two elements are not of the same origin, it is possible that they are not mutually consistent, and that a more complete synthesis might be achieved if a more rational and naturalistic religious doctrine were substituted for the supernaturalism of Christian dogma. That is what is meant by a religion of science. But such a religion would be a return to the past, to the nature worship of 3,000 years ago, and would be far more retrograde than any anti-scientific reaction to the historic religions of the past. The present age seems to demand a religion which will be an incentive to action and a justification of the material and social progress, which has been the peculiar achievement of the last two centuries. An attempt to supply this need may be found in the new theories of evolutionary vitalism, now so popular. But the moral idealism so characteristic of the western mind is the fruit of a long tradition of religious faith and spiritual discipline. The day of the Liberal-Deist compromise is over and the crisis has come. Either Europe must abandon the Christian tradition, and with it faith in progress and humanity, or it must return consciously to the religious foundations on which these ideas were based.

Modern Europe, like ancient Rome, has conquered the world and lost its own soul in the process. The foundations of an incipient European world-order have been vitiated by a lack of spiritual purpose and by selfishness and economic exploitation. Europe possesses an infinitely richer heritage than ancient Rome. But Europe today seems to have rejected this tradition and sought after Mammon. We are told we cannot go back to the past. True, but it is one thing to say a society cannot return to the past, and another that it cannot return to the spiritual tradition upon which it is based. In fact we must make such a return, unless we wish to submit to the gradually increasing secularization and materialization which has destroyed European unity.

There are, as we have suggested before, two obvious ways of dealing with the modern dilemma. There is the way of the Communists: a complete break with the past and the creation of a new social order based entirely upon the mechanical organization of life. Anything that stands in the way—religion, personal liberty, cultural or moral traditions—is to be ruthlessly thrown upon the scrapheap. The Communists would replace the old religious orthodoxy with a new economic one. But what we need is not a nationalism which denies the spiritual community of the European peoples (as in the Italian and German solutions of the problem), nor a cosmopolitanism which

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disregards the existence of historical realities and cultural traditions (as in Russia), but a European consciousness and a spirit of European patriotism. What we need, in short, is nothing less than a spiritual revival of our culture.

Christianity, then, is the answer that Dawson finds to the modern dilemma: Christianity, not a moral idea or set of ideals, but as a concrete reality. It is a spiritual order incarnated in a historical person and in a historical society. The spiritual order is as real as the material. Civilization faces a return to the spiritual traditions of Christianity or the renunciation of them in favor of a complete social materialism. The Christianity of the future must be a social Christianity that is embodied in a real society, not an imaginary or invisible one. Dawson finds that the Catholic Church offers such a program to those who want it:

> Today she stands as she did under the Roman Empire, as the representative in a changing world of an unchanging spiritual order. That is why I believe that the Church that made Europe may yet save Europe, and that, in the words of the great Easter liturgy, "the whole world may experience and see what was fallen raised up, what has grown old made new, and all things returning to unity through Him from Whom they took their beginning."

THE MAN WITH AN IDEA

By HERBERT J. MAUGHIMAN

WHEN the little old man came along Ike was under the car with his legs thrust out like a pair of open scissors, and I was sunning myself on the running-board, serene in my ignorance of mechanics. The old man walked as if he had any amount of time, and no worries. If we had been in the West instead of Nova Scotia, I would have said he was a prospector out looking for a strayed burro.

He stopped when he reached the car, looked at me, then at Ike's legs, and then again at me. "Nice day," he said.

"Perfect," I amended.

This was indeed food for thought. Brushing his bristly, burgeoning mustache back from his upper lip, he gazed long and earnestly at me, and then at Ike's legs.

"Going far?" I asked.

"Eh?"

He was deaf. I repeated loudly, *"Going far?"*

"Vancouver," he said.

"Where!" I exclaimed sharply. I had seen numberless assorted hitch-hikers, and I once knew a couple who went from New York to San Francisco in an electric brougham, but the idea of this little old man ambling from Nova Scotia to Vancouver was too much to absorb suddenly.

Concluding that I also was a victim of his affliction, he raised his voice. "I'm going to Vancouver. Vancouver, B. C."

That explained his contours. Every pocket bulged, probably with socks and toilet articles, and I surmised that his shirt covered a couple of extra shirts and undershirts.

"Can't we give you a lift?" I shouted at him. "Our car will be repaired in a few minutes. I think," I added, leaning over until I could see a few inches of Ike's torso.

"No, thanks."

"It's a long walk," I reminded him.

"I got plenty of time."

"It must be close to three thousand miles."

"Two thousand eight hunderd and thirteen," imperturbably.

"Where did you start from?"

"Sidney."

I gazed at him in wonder. Sidney is on the east coast of Cape Breton Island, not far from the furthermost eastern tip of North America.

"*Sid*ney!" he repeated more loudly, in deference to my fancied affliction. "I been working in the mines there." He pronounced it "bean," not "bin."

"What do you plan to do when you get to Vancouver?" I asked.

"Take it easy."

"Oh, you've got some money saved up."

"A little."

"You'll need more than a little," I shouted, inexorably practical. "You've got a good many years ahead of you yet."

"I'll have plenty when I get there," he shouted back.

I pondered this, while he looked at me, down at Ike's legs, up at the sky, and then back at me again.

"You see," he explained, "I been working in the same mine for nine years. Before that I worked in other mines. So it came to me the other day I wasn't getting nowhere, and I just decided to quit and go to Vancouver."

He shifted to the other foot, and seemed for a while to be comparing Ike's feet with his own. I nodded, understanding thoroughly, and he continued: "I figured I would meet a million people between Sidney and Vancouver. And I'm going to ask all of them for a dime. So when I get to Vancouver I'll have a hunderd thousand dollars."

My eyes popped open and my jaw dropped. This surpassed any scheme I had yet heard to beat the depression. His mathematics were incontrovertible. For one throbbing instant I considered abandoning Ike and the car, and trying it myself. I forbore reminding him that his road would lead him through Maine. He would soon enough find that out for himself.

"Here is *my* dime," I said, and never have I given more willingly.

Ike slithered out from under the car, sat up and put his hand in his pocket. "And here is mine," he said.

If I knew where the man was I would send him another.

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Seven Days' Survey

The Church.—Pius XI, "the Pope of the Missions," has designated October 20 as Mission Sunday throughout the world. The Society for the Propagation of the Faith has for its goal the enrolment of 1,000,000 members in the United States. * * * Reverend John J. Butler, Director of Catholic Charities of the Archdiocese of St. Louis, was elected President of the National Conference of Catholic Charities at the recent convention at Peoria. At one of the sessions Bishop Kelley of Oklahoma announced that priests had been appointed in fifty-six dioceses to supervise Boy Scout work. * * * The "feast of the wheat" was recently held at Pibrac in the Diocese of Toulouse, France, where the Jeunes Rurales are seeking to restore local religious traditions. The sheaves of wheat which were carried to the altar at the Offertory of the Mass were all harvested by the youths and their families. Some of the wheat will be used for making altar bread; the rest after being blessed was to be sowed in the fields this autumn. * * * Recent reports from listeners to the "Catholic Hour," which is broadcast over the National Broadcasting System each Sunday at 6 p. m., Eeastern Standard Time, by the National Council of Catholic Men, are from Rome, Barcelona, Colombia, Santo Domingo, Ireland, British Guiana, Budapest and Glasgow. * * * The First National Catholic Action Congress of China was held from September 8 to 17 at Zikawei. Mr. Kung, Chinese Minister of Finance, represented the President of the Republic, and the solemn Eucharistic procession on the final day was attended by twenty-five bishops. * * * The eighth annual "Red Mass" sponsored by the Catholic Lawyers Guild at St. Andrew's Church, New York, on October 8, the opening of the court year, was attended by 100 Catholic, Protestant and Jewish judges and lawyers. The Brooklyn Lawyers Guild attended a Mass celebrated by Bishop Molloy, October 5. * * * A N.C.W.C. cable brands as false the reports carried in the secular press to the effect that the Vatican was preparing a gas-proof subterranean shelter in case of possible air raids. * * * A leaflet outlining "what Catholic alumni can do to help restore 'the primary and indispensable source of the Christian spirit' [the Liturgy]," has just been published by the National Catholic Alumni Federation, Lock Box 744, Chicago.

The Nation.—The influx of immigrants to the United States which had been continuous since the discovery of the New World up until 1931, when the immigration laws turned the tide the other way, has in recent months approximated a balance with the number of aliens going from these shores. In July, 2,884 aliens returned to their native lands and 2,524 were admitted under the immigration quotas. During the year previous, 29,470 immigrants were admitted and 39,771 departed, an excess of 10,301 departures, as compared with 4,320 if the July average is maintained for the current year. * * * The Securities and Exchange Commission issued a form for registration of public utility companies and set December 1 as the deadline for registration. An individual refusal to register, it is expected, will be made the basis of testing the legality of the new Public Utility Act. * * * The Department of Commerce reported that for the first six months of this year our total exports were valued at $1,024,000,000 and imports at $995,000,000, compared with $1,036,000,000 and $864,000,000 a year ago. There were pronounced increases in the imports of grain and other feeds, vegetable oils, tallow and butter in tins, while the sharpest decline in exports was in agricultural products, principally cotton, wheat and lard. * * * Considerable local excitement was aroused when a Harvard professor of geology announced he would refuse to take the teacher's oath required by a new Massachusetts law and it was divulged that he belonged to the Society for Cultural Relations with Soviet Russia and the Civil Liberties Union. The next day he reconsidered when President Conant of Harvard said all faculty members must comply with the law or resign. * * * Federal government revenues for the first quarter of the fiscal year were $1,005,000,000 and expenditures, $1,850,000,000. The deficit was $844,000,000, compared with $550,000,000 a year ago.

The Wide World.—Italian forces began offensive operations in Ethiopia. On October 3, General Emilio De Bono issued a proclamation stating that soldiers would cross the border "for the defense of tribesmen." Later a squadron of planes, led by Count Ciano, bombed the fortress and town of Adowa. Dispatches received on the next day indicated that three columns of mechanized soldiery had advanced from Eritrea, taking the village of Adigrat on their way. Apparently no stern resistance was offered. Another Italian army was launched from Somaliland, to the south, and this was said to have met with vigorous opposition. On October 6, Adowa fell, and "the stigma of 1896" was thus wiped out. The next day's news reports declared that large Ethiopian forces were being massed to oppose both the northern and the southern Italian armies. * * * The diplomatic consequences of Mussolini's action became more apparent as the week passed. Relations between the two belligerent countries were formally broken off on October 8. There were indications that Rome might suspend hostilities subsequent to the capture of Adowa and invite suggestions from both the League of Nations and Ethiopia as to the form which a peace treaty might take. On October 7 the League Council took unprecedented action. It adopted the committee report charging Italy with having "resorted to war in violation of its obligations under Article XII of the Covenant," and voted unanimously to invoke the sanctions listed under Article XVI. The Assembly met two days later to endorse the action taken by the Council and to appoint a committee empowered to determine the

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nature and enforcibility of the sanctions. Meanwhile the French government revealed that a pledge of aid in the Mediterranean would be given to Great Britain, provided that country promised to assist France in case of an attack. In essence, therefore, France proclaimed her readiness to share in the task of curbing Italy, provided she were assured of English willingness to resist possible aggression from Germany. Reports apparently based on sources close to Mussolini insisted that Il Duce's conduct would not be influenced by League actions, and that Italy would not withdraw from Geneva. * * * A crowd of more than 500,000 German peasants assembled at Hamlin to hear Chancellor Hitler's discourse on Bueckeberg Mountain in honor of the annual harvest festival. He declared that Germany was at last free and desired nothing so much as peace.

* * * *

Neutrality Proclamations.—Mr. Roosevelt declared an embargo against arms to Italy and Ethiopia, October 5, in accordance with the joint resolution of Congress approved August 31. He also issued a statement that "we are now compelled to recognize the simple and indisputable fact that Ethiopian and Italian armed forces are engaged in combat, thus creating a state of war. . . . Any of our people who voluntarily engage in transactions of any character with either of the belligerents do so at their own risk." The embargo now applies only to actual instruments of warfare, but the President has the power to expand it to include raw materials like cotton and copper. A proclamation of October 6 admonished "all citizens of the United States to abstain from traveling on any vessel of either of the belligerent nations," and declared they would do so at their own risk. On October 8 the Conference on Port Development of the City of New York sent a protest to the President urging him to rescind the embargo, as it is "a serious blow to commerce of this country and port and is premature and ill-advised and not furthering our neutral position at present time." W. J. L. Banham, chairman of the conference, asserted that "the President did not have to warn Americans from traveling in belligerent ships until convinced that their presence aboard was imperiling the peace of the United States." He feared a serious curtailment of the $100,000,000 annual Italo-American commerce, over 90 percent of which is handled at the port of New York. Also concerned that they would be out of pocket, export executives told interviewers, October 8, that they would accept orders from Italy and Ethiopia despite the neutrality proclamations. New York banks are said to be making every effort to comply with the embargo. At Geneva the newspapers hailed America's taking the lead in applying sanctions to Italy. The *Journal des Nations* declared, "The great American public, although a non-member of the League, powerfully aids the cause of peace by its attitude."

The Plea of the Mexican Hierarchy.—A petition has been presented to President Cardenas by the archbishops and bishops of Mexico to use his influence with the Mexican Congress to repeal the new law providing for the seizure of all church property and to amend certain articles of the Federal Constitution which infringe upon religious liberty. The petition declares that "in Article 3 the right of private schools to teach religion should be recognized and it should be clearly provided that education imparted in official schools will not be anti-religious and will not be in opposition either theoretically or practically to the natural rights of man, nor promote class hatred. Article 24 should be amended to provide clearly that laws enacted under this article shall not negative religious liberty by instituting new crimes, as is done by the 'Calles Law' amending the Penal Code in religious matters. Section II of Article 27 in its entirety should be stricken out, and in a new section authority should be given to religious associations to hold property movable and immovable, necessary for their support and for public worship. All the provisions of Article 130 which directly or indirectly contradict religious liberty should be repealed." In support of their contentions the Mexican hierarchy cite the constitutions of Germany (Weimar), Irish Free State, Lithuania, Argentina, Chile, Poland, Rumania, Italy, Belgium, Holland, the states of Massachusetts and Virginia and the constitutional law of Central and South America. Meanwhile President Cardenas is pushing legislation that will assure socialistic education in all Mexican universities.

Olympic Boycott.—The movement to boycott the 1936 Olympic Games if held in Berlin is gaining momentum in the United States. Among recent developments is the "open letter to pastors and parishes of Catholic, Protestant and Jewish churches and synagogues in the United States" issued by the National Council of Methodist Youth, September 30. Because of the Nazi treatment of Jews, Protestants and Catholics this letter calls for an Olympic boycott as "one of the most effective means of expressing the moral indignation of civilized people at the return to barbarism of the present terrorist rule in Germany." On October 2, the Young Circle League, the youth section of the Workmen's Circle, a Jewish workers' fraternal order, issued a statement quoting Reverend James M. Gillis, C.S.P., and John Haynes Holmes against American participation in the Berlin Olympics. The same day by a unanimous vote the seven members of the student governing body at Columbia University of New York passed a resolution opposing American participation. It is rumored that Harvard is contemplating similar action and it is believed that other colleges and universities may follow suit. In the meantime the demand has been growing in athletic circles themselves. The Southern and the South Atlantic Associations of the Amateur Athletic Union have instructed their delegates to the national A. A. U. convention, which will be held in New York in December, to vote against American athletes taking part. By a vote of 19 to 11 the New Jersey Association of the A. A. U. took similar action at Newark, October 7, in "protest against the treatment of various groups in Germany." The Metropolitan Association of the A. A. U. decided, after a stormy

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session, October 8, to hold a special meeting on the resolution. The question was not allowed to come before the annual convention at Miami last December, but the new president of the A. A. U., Jeremiah T. Mahoney of New York, former City Supreme Court Justice, is outspoken in his advocacy of the boycott.

The Supreme Court.—The Supreme Court of the United States, abandoning the room in the Capitol where the Court has sat for seventy-five years, met in its new building for the opening of a session expected to be of historic importance. The nine justices took their places at the bench in a marble hall with huge columns, crimson hangings and ornate ceiling. On the first day, 113 lawyers were admitted to practise before the Court, and it will be occupied for some time with numerous routine minor matters. Eventually, however, five major New Deal laws will be tried and the decision of them will not only have the widest immediate effect but also is expected to determine whether the issue of revising the Constitution will be definitely injected into the 1936 presidential campaign. The legality of the processing and floor taxes imposed under the A.A.A. will come up for one of the first and most important tests. Decisions are expected also on the Bankhead Cotton Control Law, the freedom of the federal government to give financial aid to municipalities for the construction of muncipally owned electric power plants, the right of the government to condemn property through eminent domain for its low-cost housing projects and the right of the T.V.A. to sell electricity to municipalities. Other measures which are expected to come up for consideration at the present term, although they are not yet on the docket, are the Social Security Law, the Guffey law for a "little NRA" in the soft coal industry and the Wagner labor disputes act.

The Future of Dr. Schacht.—What is the position of Dr. Hjalmar Schacht? During past months, observers have pondered the seeming ability of the "Reichsbank dictator" to have pretty nearly his own way. He emerged as a moderate anti-Semite at Koenigsberg; he has removed from the scene most of the stock-in-trade economists of orthodox Nazism. Obviously, however, not all is well with Schacht. The German economic situation remains very bad, indeed; and so far every attempt to curtail expenditures for public works has been rebuffed. It is well known that influential sections of the party want nothing so badly as devaluation of the mark to whatever point necessary. Reports indicate that many are pinning their hopes on an immediate 20 percent reduction of value. The Institut für Konjunkturforschung, the ties which bind which to the government are not secret, has now openly criticized Dr. Schacht's "new plan" as a "temporary makeshift" bound to render commodities still more difficult to get in Germany, unless there is a marked revival of export trade. It argues that the countries with which Germany has clearing agreements are purchasing less while Germany is importing more. Accordingly the Institut seems to hold with those who think devaluation inevitable. Perhaps, of course, Dr. Schacht himself will propose a Nazified "second new plan" in due time. But there is a strong feeling that he will be ejected forcibly, it may even be to a concentration camp, before many weeks have passed.

Idea Hygiene.—Protecting the consumer of corned beef or the purchaser of razor blades has become a more or less thriving business. More generally speaking, groups are on the alert to prevent distribution of bogus corn-plasters and diseased narcissi bulbs. But what of the idea consumer? Exposed to misinformation and flagrant misstatement, the best he can hope for apparently is to be fooled seven times a day. Writing in the October *American Spectator,* Mr. Sidney Wallach suggests that "consumers' research" be developed to defend readers "against the invasions and aggressions of those propagandists who are unprincipled in their methods and ruthless in their perversion of truth." While room must be provided for everyone's views, it is hardly "in the interests of society" to permit "malignant distortion of facts." "A propaganda research bureau could be established," thinks Mr. Wallach, "to serve as a clearing-house for information to the ultimate consumers of speech and press, to enable them to defend themselves against the aggressions and invasions of merchants of lies and their salesmen." The bureau might have to work overtime, but the opportunities open to it for doing good might well be legion.

Ten Years of Journalism.—A decade of Catholic weekly journalism is brought to a fruitful close as *Schönere Zukunft,* of Vienna and Regensburg, publishes its issue of September 25. We remember writing a word of welcome as Dr. Josef Eberle started on his great venture during times of unparalleled difficulty. During several years the paper directed most of its attention to social and political questions, sponsoring points of view then in the foreground of German Catholic thought. More recently, due primarily to the rise of National-Socialism, the journal's attention has been focussed on religious and spiritual verities. Perhaps the most impressive "feature" from an American point of view is the extensive survey of world events, in which especial attention is given the expression of Catholic thought in all countries. Nothing comparable to this is available in English. Another important *Schönere Zukunft* service is a weekly group of short articles interpreting happenings in the recent past. The address is Nusswaldgasse 14, Vienna XIX.

Canadian Elections.—The Canadian general election found political observers in a state of confusion. Early predictions had been that the Liberals would have an easy time obtaining a clear majority in the new Parliament, but these predictions were completely upset by later development. Five parties were in the field and more than 900 candidates, the greatest number in Canadian history. The Conservatives, led by R. B. Bennett, Premier with a New Deal, seemed to pick up strength during the campaign, emphasizing their maintenance of dollar wheat,

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the threat of Communism and their general governmental ability. The Liberals, led by W. L. Mackenzie King, former Premier, appeared to be suffering greatly. Their condemnation of "regimentation" and attempt to emphasize their low tariff program were not taking hold and they seemed to be losing votes especially to the newly blooming Social Credit League. This Douglasite party, whose recent overwhelming triumph in Alberta was the great cause of political upset in the dominion, hastily organized for the general election and looked forward to winning many seats in the west. H. H. Stevens, former Conservative, entered the field at the head of the new Reconstruction party with a Very New Deal program aimed against banks and big business. The Cooperative Commonwealth Federation, evolutionary Socialists something like the English Laborites, have been hit disastrously by the Social Creditors, and it was expected that the most significant element of the election would be the deflection of the populist and radical citizens from the traditional Fabian policies of the federation into the ranks of experimental groups such as the Social Credit League and the Reconstruction party. It was predicted that no party would have a majority and that the Liberals and Conservatives would form a coalition.

Spanish Politics.—In Rome 10,000 Spanish royalists gathered for the wedding of the pretending Infante Don Juan to Princess Infanta Maria de la Esperanza, a cousin of the Spanish prince and a Bourbon. Ex-King Alfonso let it be known that he was not withdrawing his claims to the throne in favor of this first son to have a proper royal marriage In Spain the monarchist cause looked increasingly weak. The new Cabinet was not in essentials different from the one whose place it took. The C.E.D.A., the party led by Gil Robles, still dominates the government. Leftists still insist that Gil Robles is not only a Fascist but also a covert monarchist. However, in preparing for the elections which must come soon in Spain, Gil Robles is attempting to establish his position more and more clearly as an upholder of the republic. Two points are being emphasized by the C.E.D.A.: that they wish to preserve the Constitution as republican; that they wish to revise the Constitution radically, eliminating its anti-Church clauses. At Compostela Gil Robles said, "If the present Cortes does not want revision of the Constitution, we shall make its life impossible so that it will be dissolved." Revision sentiment is so strong in the C.E.D.A. ranks that it would take very loud boasting of republicanism to disarm their opponents. They do not indulge in this because they don't want Catholics and Rightists to feel they are proud of the present republican Constitution as it stands. Former Premier Lerroux, the leader of the Radical party, has aligned himself more and more closely with the C.E.D.A., and this has brought hoots of monarchism from the Left and withdrawals from the C.E.D.A. on the Right. The most conservative groups, including the real monarchists are at present so far from the position of Gil Robles and the C.E.D.A. that the latter are apparently delaying the election, hoping that in the future events will persuade the far Right of the futility of their aspirations and of the properness of cooperation with the C.E.D.A.

* * * *

Labor Convention.—After a week of more or less private departmental sessions, the American Federation of Labor opened its annual two-week convention at Atlantic City on October 7. The secretary announced that in August of this year the federation had 3,153,913 paid-up members, an increase of 545,902 over last year. Four major controversies were expected during the convention: The present leadership of the federation and the more conservative craft unions oppose the creation of a Labor party, but there is great pressure in the opposite direction, led by the Ladies' Garment Workers' Union. John L. Lewis, Mr. Green's most powerful personal rival, is expected to continue his fight for industrial unionism. His chief opponent is John P. Frey, president of the metal trades department, who, even before the convention opened, started the defense of craft unionism by demanding that the industrial Association of Oil Field, Gas Well and Refinery Workers give over its membership to craft organizations. The third controversy will be over which of the two rival and completely organized building trades union set-ups is to be recognized as official, both of them claiming to be so now. The fourth will be over a projected campaign for amendments to the Federal Constitution to check the power of the Supreme Court, to prohibit child labor and to facilitate social security. Other important matters taken up at the beginning were a Red purge—the absolute elimination of Marxists from affiliates of the A. F. of L.—and a campaign to make the public buy only goods with a union label and services performed by union members. The $5,000,000,000 annual union wage would be used as a weapon to enforce the unionization of industry.

Materials for War?—A compilation by the Commerce Department reveals that Japan, Great Britain and Italy, in the order named, have been the greatest purchasers of our munitions materials in the past eight months. Ethiopia's only purchases in the last four years of anything which might be converted to war use were eighty-three trucks. France, which has the largest air force in the world, was the greatest purchaser of gases, in the past eight months, buying 8,310,337 pounds. In the same time Germany bought only 6,668 pounds. The Commerce Department list of materials that might be used for war purposes gave the following comparative figures for Japan, Great Britain and Italy respectively: cotton, 348,971,135 pounds, 223,319,355 pounds, and 148,803,436 pounds; linters, 11,337,336 pounds, 16,248,548 pounds, and 5,747,384 pounds; iron and tin scraps, 889,232 tons, 169,197 tons, and 237,808 tons; tinplate scrap, 23,148 tons, none, and 3,364 tons; waste tinplate, 12,498 tons, 2,726 tons, and 1 ton; trucks and buses, 5,709, 1,208, and 324; heavy ordnance, none, 62, and none; and gases, 24,302 pounds, 200,416 pounds, and 2,897 pounds. Great Britain and Italy have during the past year been unusually heavy purchasers of copper.

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The Play

By GRENVILLE VERNON

The Taming of the Shrew

"THE TAMING OF THE SHREW" is essentially a farce, and a farce the Theatre Guild and the Lunts have made it, and with a vengeance! They have decorated it with dwarfs and tumblers and horses made of men; they have beribboned it and bedecked it, and, the purists would add, perhaps bedevilled it; they have made of it a hilarious extravaganza. Yet as there is nothing artistically sacred in this particular Shakespearean play, indeed it is probably only partly Shakespeare's, they ought not to be condemned for their liberties, if those liberties add gaiety to the proceedings, and if they do not take away from the play itself. Now gaiety the Guild production certainly does have, and real gaiety is a rare thing in a theatre largely given over to vulgarity or neurasthenia, as the New York theatre is today, and so another score must be chalked up to the credit of the Guild. But what happens to the plot of the play is another matter, and there are moments when it disappears amid the confusion of movement and the shouting of the performers, and the characterization of Katherine and Petruchio becomes hazy indeed.

After all, we do like to hear the words of a speech, and there were some of Miss Fontanne's and Mr. Lunt's in which half of what they said escaped me. Mr. Lunt was in particular an offender, and this is a pity, for Mr. Lunt is one of the outstanding actors on the stage, and possesses a brilliancy both of personality and artistic method which makes him unique. There are those who hold that his technique is artificial, and it certainly is not the technique to be employed in the strictly realistic drama, but it has a dash, a *brio,* and an imagination which make his performances, and those of his partner, Miss Fontanne, shine out brilliantly amid the mass of capable but uninspired acting of the contemporary American theatre. It is therefore doubly a pity that his enunciation and pronunciation should be progressively getting worse and more incoherent. Admirable as was his impersonation of Petruchio, his speech was at times almost that of a foreigner.

Miss Fontanne never looked more lovely than as Katherine, nor acted with greater verve, but she too seemed to have caught some of her partner's vocal deficiencies. However, she proved herself a mistress of Elizabethan farce, though she did little with the one truly Shakespearean speech of the play, the one which begins, "A woman moved is like a fountain troubled." She seemed to miss the charm and womanly surrender of the lines. The Christopher Sly, given in its entirety in the Guild production, was most amusingly impersonated by Richard Whorf, and admirable performances were given by Alan Hewitt as Lucentio, Bretaigne Windust as Tranio, Sydney Greenstreet as Baptista, Barry Thompson as Hortensio, George Meader as Biondello, and David Glassford as Vincentio. Under the direction of Harry Wagstaff Gribble the crowds moved with gusto and color, and Claggett Wilson's costumes were a feast for the eye. (At the Guild Theatre.)

Othello

THE VIRTUES and defects of Philip Merivale's "Othello" were precisely the opposite of those of "The Taming of the Shrew." Here we had Shakespeare reverently given, and with due regard to tradition, a performance in which the actors enunciated clearly and acted with dignity and often with poetic fervor, but a production which seemed sparse, even scanty. The play was given with curtains, and the action occurred partly on a small platform, partly on a front section of the stage. This made possible quick changes of scene, but destroyed freedom of movement, and imparted a dull quality to the background. Henry Herbert knows his Shakespeare as few directors know it, and this was evident in the actors' reading of the lines, but the limitations of the scenic environment made it impossible for him to give full play to the actors' movement and robbed the play of any massed action. Those who remember the Players' production of "Henry IV" know what Mr. Herbert can do when he is given the opportunity, but this opportunity he was not given in "Othello."

To say that Mr. Merivale is an ideal Othello would be to say too much, but he is an interesting one always, and at times, notably in his scenes with Desdemona, a moving one. His Moor is handsome in face and figure, his movements informed with dignity: an intellectual rather than a physically torrential personality. He read his lines intelligently, and in his scenes with Desdemona with rare beauty and feeling. And in the moments of passion, if he did not overwhelm, he gave none the less the impression of a tortured soul. His Othello is an impersonation to be remembered. Kenneth MacKenna's Iago has been accused of being too light and airy. I did not find it so. It was well thought out, and well executed, an impersonation whimsical, but none the less evil. Gladys Cooper was excellent as Desdemona, and really fine performances were given by Kenneth Hunter as Cassio, Henry Morrell as the Duke, and Alexandra Carlisle as Emilia. (At the Ethel Barrymore Theatre.)

Squaring the Circle

THIS farce-comedy by Valentine Katayev shows that Soviet playwrights are at last being allowed to laugh at the minor absurdities of the Communist system. "Squaring the Circle" tells the story of two young couples who share the same room, and who, learning that each is unsuited to his or her mate, divorce and marry. The play is another proof that the marriage state means nothing in Soviet Russia, but it also proves that the Soviet playwrights are beginning to question the whole scheme that is in vogue. This is at least of good omen. Admirable performances are given by Beatrice De Neergaard and Fraye Gilbert as the young brides, by Albert Van Dekker as the Soviet poet, and by Aristides de Leoni as the Communist organizer. The play has a good deal of horseplay, but moments of really imaginative comedy. (At the Lyceum Theatre.)

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Communications

RIGHT REVEREND

Chicago, Ill.

TO the Editor: The communication of Charles O'Farrell in THE COMMONWEAL for September 27 contains a few misstatements and false conclusions which should not be allowed to pass.

The title "Right Reverend" now applied in English-speaking countries to monsignors is, it is true, English (or rather, British), but it is good English and so recognized, in this connection, by the latest "Webster's International Dictionary," not to mention other authorities. It is not Protestant in origin. The Anglicans took it over from their Catholic predecessors, and, if it is objectionable because Protestant bishops use it, one might as well object to the simple "Reverend" because Protestant ministers use that. Or argue that Catholic priests should not wear the Roman collar because colored Baptist pastors in the South sometimes do so! That "Right Reverend" did not "originally have authority or sanction from Rome" I am not prepared to deny; but the statement is irrelevant and pure nonsense. Rome, so far as I know, has never authoritatively made any pronouncement as to the correct English, German or other translation of the Latin *Reverendissimus*. Rome credits the clergy of any country with wit enough to translate correctly into their own vernacular its official terminology. For that matter, when did Rome authoritatively say that *Reverendissimus* should be rendered "Most Reverend" or "Very Reverend"? The first-year Latin student of ordinary intelligence knows that a Latin superlative, when no actual comparison is being made, is understood only in an intensified positive sense. Any first-year Latin textbook contains the information that *altissimus mons,* standing alone, is not to be translated "the highest mountain," but "a very high mountain." I am unfamiliar with the tale of Saints Patrick and Secundinus, but it requires no great knowledge of Latin to translate correctly *Maximus quoque in regno coelorum vocabitur.* Only a congenital idiot would gather from that that Saint Patrick was "the greatest in the kingdom of heaven."

"Plainly," says Mr. O'Farrell, "the translation of *Reverendissimus* is 'Most Reverend' or 'Very Reverend.' " Correct. But, when he adds, "never 'Right Reverend,' which is neither synonymous, cognate nor similar in sound or meaning to *Reverendissimus,*" he again utters pure nonsense. "Right" and "Very" *are* synonymous here. The meaning *is* the same, and has been understood to be the same since the time of Chaucer. In some parts of the United States it is still so understood, though I grant that, except in the connection here discussed, "right," as a synonym for "very," is considered archaic. What cognates, or similarity of sound, have to do with the question I fail to appreciate. Is "most" a cognate of *issimus,* or is there any more similarity of sound between "very" and *issimus* than between "right" and *issimus?*

The absurdity of Mr. O'Farrell's argument descends to still lower depths in his next paragraph, when he suggests "Most Reverend" for "*all prelates* (italics mine) . . .; the title 'Very Reverend' to be used for monsignors." Is he aware that according to official Roman usage every monsignor, even a chamberlain, is styled *Reverendissimus,* just as an archbishop or bishop is? And that some at least of the monsignori are prelates? (It is unnecessary here to distinguish between those who are and who are not, since they are all *Reverendissimi* in the official "Annuario Pontificio.")

In English-speaking countries an idiotic distinction has long been current with regard to "Right Reverend" and "Very Reverend" as applied to monsignors who are not bishops. All are agreed that the domestic prelates are "Right Reverend," but, it is maintained, the chamberlains are "*only (sic!)* Very Reverend." Here, indeed, is a distinction without a difference. Sheer ignorance of English, too, if not of Latin. Still, custom has sanctioned the distinction, so let it stand. But, a more ancient custom has sanctioned "Right Reverend" as such; and, if any change is to be recommended, it should be that all those to whom Rome accords *Reverendissimus* should be known in English as "Most Reverend," or else that all the *Reverendissimi,* from cardinals down, should uniformly adopt "Very Reverend" as the logical English version of the adjective.

There is a popular fallacy in American ecclesiastical circles that the recent decree whereby archbishops, bishops, etc., were granted the title "Excellency" at the same time conferred upon them the adjective "Most Reverend." A correct and intelligent reading of the decree should indicate to anyone of sound mind that its intent was to give the archbishops and bishops something they did not have before—not to give them something they already had. They were always entitled to *Reverendissimus;* the decree, therefore, implies no more than that they were, after its publication, entitled also to "Excellency." It says or implies nothing about the English translation of *Reverendissimus;* nor that "Most Reverend" should be substituted for "Right Reverend," formerly in vogue for bishops. (Archbishops were already "Most Reverend" by custom in America and England.) That the feminine adjective *Reverendissima* was used in the decree to modify the *Excellentia* was only an accident of etiquette; there was no conferring of the adjective as such, since, for the dignitaries concerned, it was nothing new. That opportunity was taken by American bishops to translate *Reverendissimus* by "Most Reverend" probably arose from a careless reading of the Latin text of the decree, but also, perhaps, from a desire on the part of some to shake off the old "Right Reverend," coupled with a convenient forgetfulness of the fact that that more accurately conveyed the meaning of the Latin idiom.

In short, "Right Reverend" is not only grammatically correct, but it exactly translates the attribute implied by *Reverendissimus,* i. e., "Very Reverend," in the absence of an actual comparison; it is, moreover, in perfectly good taste. Presuming that the American hierarchy will not want to surrender the superlative "Most Reverend," now that they have appropriated it, I respectfully suggest that "Right Reverend" be retained for those prelates who are

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not in the episcopate, and "Very Reverend" (despite the nonsensical distinction) for the chamberlains; or else that all the *Reverendissimi,* from chamberlains up, be styled "Most Reverend," as not a few obscure monsignori have tried to insist. I repeat that the Vatican has issued no official declaration as to the proper English translation of *Reverendissimus.* I am informed, however, that the Apostolic Delegation in the United States is at least tacitly in favor of maintaining the current distinctions, to wit: "Most Reverend" for archbishops and bishops; "Right Reverend" for monsignori who are really prelates though not bishops, and "Very Reverend" for the papal chamberlains and certain lesser dignitaries. Let the matter rest there.

PRELATUS DOMESTICUS.

New Haven, Conn.

TO the Editor: I beg to dissent from Mr. O'Farrell's statement to the effect that the term "Right Reverend" is "bad grammar, and opposed to the rules of pure philology," and "also un-Catholic." It is none of these things, in fact the only charge that can be brought against it is that it is English. "The New English Dictionary" gives instances of its application to bishops in 1484 and 1492, and a little research would no doubt reveal numberless other instances in the Middle Ages. It is therefore no more Protestant than "Whitsunday," "Shrove Tuesday" or "Maundy Thursday," and the desire to abolish it seems to be simply part of the Latinizing mania which insists on calling the Sorrows of Our Lady her "Dolors" and the Finding of the Holy Cross its "Invention." As to the lack of sanction from Rome, has it not always been the practise of the Holy See to leave to local usage the translation of such terms? Since our bishops have decided that *Reverendissimus,* as applied to themselves, should now be translated "Most Reverend," we must of course obey. But this seems no reason for abandoning the immemorial English translation of the Latin superlative when we are addressing monsignors.

REV. T. LAWRASON RIGGS.

THE RANK AND FILE AGAIN

Guadalupe, Calif.

TO the Editor: In your recent editorials in THE COMMONWEAL concerning "The Rank and File," you have asked for comments from this same rank and file on their reaction to your remarks anent Catholic Action.

The answer, as I see it, to this problem of Catholic Action, as well as to all problems of the world today, is resolved into the very simple—but seemingly difficult of attainment—problem of the individual elimination of selfishness and greed, and the true understanding of the real meaning of brotherhood. No existing problem can ever hope for solution until this spirit is brought into the full consciousness of every individual in the world—into every daily inner and outer activity of that individual—a gigantic task, I admit, but one that must be attempted, or else humanity will have failed in the fulfilment of its purpose. The whole problem of Catholic Action is starting on the wrong premise unless this question of individual accountability to a higher personal realization and obligation, and the inner meaning of the word brotherhood toward all peoples and all creeds, is more fully stressed and exemplified by those who have the responsibility of fostering the Catholic Action movement.

Padraic Colum in his book, "Road round Ireland," vividly describes Catholic vices: "Speaking of Spain and Ireland: Unamuno has declared that the characteristic Spanish vice is a mixture of envy and spite. Envy and spite are terribly prevalent in Ireland too. Once, in America, I asked a Catholic bishop who knew both countries if this envy and this spite were not the marks of social stagnation in both countries—social stagnation that was now being dissipated. His answer was really illuminating. 'Envy and spite are the Catholic vices; they are the other side of the Catholic social virtue—the virtue of equality.' This statement, I think, is true in itself, and true in all its implications; Catholic societies, accepting naturally the ideal of social equality, are prone to make protest against any rise above the accepted social level; with the less generous minds the protest is expressed in spite and envy."

A government, or an organization, is but the reflection of that which exists in the individual consciousness of the people who go to make up that larger whole. Raise that individual, inner consciousness and sense of responsibility and you have come a long way on the road to the solution of every problem. The true Church of Christ is inviolate, but the Church corporate consists of we ourselves, and we, as the Church, rise or fall by what we individually exemplify of the teachings of the real Church. As Catholics we do not want to eternally swing between virtues and vices—let us start now to eliminate individual, personal vices, and we will find that the virtues will be more than abundant in their blessings.

EDWINA M. O'BRIEN.

CONSUMERS' RESEARCH

TO the Editor: The strike of union employees at the Washington, New Jersey, plant of Consumers' Research has been grossly misrepresented as a plot by a group of allied thieves, thugs, Communists and big business men in a long statement mailed by Consumers' Research to its 55,000 subscribers.

Because the strikers have no means of getting their side of the story directly to the subscribers, may we ask that readers of THE COMMONWEAL who are interested in the future of Consumers' Research write to the New York Strike Aid Committee, 41 East 20th Street, New York City? A post card will bring the union's statement of the case.

JOHN HEASTY, *President,*
Technical, Editorial and Office Assistants' Union.

Will the writer of the letter signed "D. G." in our issue of September 27 please communicate with us? His covering letter sent with his communication has gone astray. Several correspondents wish to get in touch with him.—The Editor.

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Books

What Think Ye?

The Christology of the Apologists, by V. A. Spence Little. New York: Charles Scribner's Sons. $2.25.

THIS handy volume of 240 pages by a non-Catholic author will be a useful addition to the library of a serious student of patrology or theology. It is more comprehensive than its title indicates. In addition to the noncommittal Introduction of Dr. W. B. Selbie, late principal of Mansfield College, Oxford, there is the author's Preface. This must be read twice, first as the introduction to the subject and again at the end as a summary of the author's conclusions, since no other such summary is provided. The content of Chapter I (pages 22-64) is not suggested by the title of the book but is closely related to the main matter. Here the author casts a rapid glance over the Christology of the earlier Christian writers and distinguishes the messianic, the adoptionist and the pneumatic views regarding Christ. He traces in the next place the notion of pre-existence as found in Judaism and in Hellenism and passes on to sketch the increasing influence of Hellenism on Christian writers.

Then follows a very useful and objective examination of the Christology of the following: the Epistle of Barnabas; the First Epistle of Clement; the Odes of Solomon; the Epistles of Ignatius; the Epistle of Polycarp; the Preaching of Peter; the second Epistle of Clement; the Shepherd of Hermas. This examination "establishes effectually the existence of a belief, widespread geographically and covering more than a half a century of time prior to the period of our apologists, that the Christ was the Incarnation of the Pre-existent, Spiritual Son of God, and it is clear that these writers also held firmly that Christ's human life was truly real, being the visible manifestation upon earth of the Personal, Spiritual Son." "Though explicit references to the Logos doctrine are infrequent, it is evident that the Christology of these writers is essentially allied to that Conception" (page 64).

These important conclusions being established, the author, in Chapter II (pages 65-74), examines, as transitional to the apologists, the Christology of the Epistle to Diognetus, assigning as its probable date the first half of the second century. The Christology of the Epistle is found to be "on the whole simpler than that found in Justin and the other apologists. It is less philosophical and more in harmony with the New Testament account. Yet it has many elements in common with them."

In Chapters III, IV and V (pages 76-228), the author deals with the Christology of the apologists: Justin Martyr, Tatian, Theophilus and Athenagoras. He deals with their thought not only in the light of Christian tradition, but also in the light of contemporary Hellenistic philosophy. By this double approach he succeeds in giving an admirably clear, objective and systematic analysis of their doctrine. "All the apologists broadly speaking teach the same doctrine of the Person of Christ;

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Next Week

MILLIONS OUT OF EMPTY POCKETS, by Clement J. Freund, tells how poor men and women have contributed a gift of $108,800,000 to Catholic higher education in America by giving their lives. In short, the writer analyzes the contributed services of religious faculty members in terms of equivalent endowment. He concludes, "It seems a paradox that the greatest gift to American higher education should come from a group of people whose vow of poverty has emptied their pockets." . . . DIALECTICS OF FREEDOM, by Charles N. R. McCoy, Research Assistant in the Department of Political Science at the University of Chicago, gives particular thought to the problem of the relationship between Communism and Christianity, as well as between Fascism and Christianity. It offers a formal analysis of Christianity, Communism and Fascism, considered as challenging conceptual systems. He ends, "The Christian dialectic of freedom proposes a more consistent possibility both intensionally and extensionally." . . . THE ILLUSIONS OF MODERNITY, by Theodore Maynard, brilliantly expounds that, "Nothing is gained by deliberately striving to be up-to-date. Let the principle of modernity be admitted: we do feel in many respects different from the way men felt in the past. But the differences are, let us also admit, slight as compared with the similarities. All that we can do is to think honestly." . . . WHO STARTS GOLD RUNS?, by Gerhard Hirschfeld, follows step by step the clues leading to the culprits guilty of great movements of gold bullion at critical moments, movements which may have the most disastrous effects. The trail leads to this, "small hoarders, and only they, are the ones who start gold runs and force their own countries off the gold standard. Withdrawals by foreign banks are insignificant as compared to the tremendous drainage caused by domestic panic."

but since Justin presents a more detailed version, his account has been set forth in some fullness, being the most representative in type. The discussion of the remaining is intended to be read as in comparison with Justin's."

In general he concludes that "though Christian thought had traveled far and in its journey had learned a new mode of speech, yet philosophy with the apologists is never a substitute for Christian doctrine. Nor does it ever determine their doctrine but rather their doctrines determine the use they make of philosophy. The apologists as early witnesses to the fact of Jesus Christ maintain in most absolute terms His actual Deity." "They also give to the Holy Spirit His rightful place in the Deity." "Again there appears to be no evidence whatever in the apologists to support the suggestion that any of the basic elements of Christian belief were the result of an evolutionary development from pagan mystical conceptions in conjunction with Christian teaching." "That they corrupted Christian doctrine appears neither just nor capable of proof in view of their simple earnest evangelical faith." Regarding the so-called subordinationism of the apologists, a student will have definitely clearer notions after a perusal of this book. All four apologists are found teaching the generation in eternity of the Logos, His distinction as a person from, and His essential equality with, the Father. The subordination of the Logos pertains to rank and ministerial function.

These and other conclusions of Mr. Spence Little are of great value; they are not new, but in substantial agreement with those of such Catholic scholars as LaGrange, Bardy and Bardenhewer.

In commending the book for its essential excellence, I make one reservation pertaining to a matter properly outside its scope and arising more by suggestion than by explicit reference. It is possible therefore that my inference is mistaken. The author disclaims any attempt to discuss the Christology of the New Testament (page 26). But concerning this very point I cannot help noticing, first, the title of Chapter I, "The Rise of Pneumatic Christology in the Sub-Apostolic Age." Then, the author in this chapter distinguishes three stages of Christology. In the church of the first generation of Jewish Christians "a prominent feature was its Judaism which was manifested in part by the Messianic character attributed to Christ." Then these primitive views of Christ tended to give place to more complex, reflective opinions. Amidst a variety of such opinions, two distinct lines stand out with prominence. These "in modern times have become known as the adoptionist and the pneumatic theories" (page 23).

Both were evolved out of materials contained in the New Testament. But in the Epistles and the Fourth Gospel the pneumatic type of thought predominates, i. e., "that which assumed that the Son of God Incarnate was the visible embodiment of the Divine Spiritual Being or Pneuma, the next in order of being and dignity to the Eternal Father," etc. (page 25). This view found expression in the prolog of the Fourth Gospel where "the probability is that the writer is merely expressing in such intellectual forms as would be suitable to the

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gentile world those views of Christ to which he had been led by his experience of Him in the inner life." Now Mr. Little leaves us altogether doubtful as to whether the Fourth Gospel was as yet in existence in Justin's time (page 80).

From the foregoing, I infer that Pneumatic Christology, i. e., the doctrine of the Divinity of Christ, is of sub-Apostolic origin and is a mere matter of attribution. It does not correspond with what Christ really was. It is not founded on what He did and meant to say. And if the Christology of the sub-Apostolic age is not the Christology of Christ Himself, it is an illusion too tragic to contemplate, no matter how we may endeavor to extol it as the product of the Christian conscience or the inner experience of the fact of Christ. It is of course a view acceptable at no time to the Catholic Church; but it is also a hypothesis entirely inadequate to explain to the historian the great fact of the fundamental belief of the primitive Church.

A select bibliography from which there are some notable omissions, and an index of names and subjects, conclude the work.

PATRICK J. BARRY.

Catholic Experimentalists

Four Independents, by Daniel Sargent. New York: Sheed and Ward. $2.00.

IN this study of four protagonists of the Catholic renaissance in France, England and the United States, Mr. Sargent has made an entirely delightful addition to the literature of that renaissance. For he brings sympathy, his keen power of characterization and literary *verve* to the interpretation of four almost symbolically different men—Charles Péguy, Paul Claudel, Gerard Hopkins and that stormy petrel of American journalism, Orestes Brownson.

The critique of Péguy—poet, philosopher, soldier, Socialist, lover of Jeanne d'Arc, of Saint Louis, of Eve and of Dreyfus!—is the best yet published in the English language. "No matter with what group he marched, he was always out of step," Mr. Sargent remarks of the lovable and exasperating young enthusiast, half-peasant, half-professor, who seemed to have strayed into the twentieth century from the fifteenth where he would have been so much more at home. But he adds penetratingly that "the principal explanation of Péguy's obstinate individualism lies, paradoxically, in his love of solidarity, in his unwillingness to co-operate in the general breakup of Christian society." So it was inevitable that the young poet destined to be one of the first sacrifices of the sacrificial Marne should, by a road at once simple and circuitous, find his home in the Mother Church of Christendom. The road was intensely personal: so was the pilgrim and so were the naive and profound poems of which Mr. Sargent gives a number of exquisite translations.

It is the poetry rather than the dramas of Paul Claudel which he chiefly stresses, although there are references to the paradoxical "Satin Slipper" and a spiritual biog-

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raphy of the Ambassador which cannot fail to bring that mystical and towering genius close to the minds and hearts of his Catholic contemporaries.

Then Mr. Sargent turns to a spirited study of Father Gerard Manley Hopkins, whose exotic and esoteric work threatens at present to become almost popular. This paper is also an admirable study of the Society of Jesus and of Saint Ignatius of Loyola who, in spite of his delight in order, "never planned to undo the work of the Creator." Gerard Hopkins was "an odd Jesuit, for he was an odd man," odder even than most solitary geniuses. But if the foolish implications that his tendency toward neuroticism and aching spiritual sensitiveness was a result of his vocation needed to be definitely punctured, Mr. Sargent has undoubtedly done the deed.

And as a final "independent" he gives us the convert-philosopher Brownson, whom most of us could well afford to know better, attributing to him not merely all the best virtues of the ideal journalist but practically all the best virtues (if not a few serviceable vices!) of the ideal Catholic.

There are few booklovers who will not enjoy the construction and stimulating thought and very human feeling in this volume, or who will not wish from Mr. Sargent more studies of the poet-personalities he is able to interpret so individually.

KATHERINE BRÉGY.

The Genesis of Christian Art

Christian Art, by C. R. Morey. New York: Longmans, Green and Company. $1.75.

PROFESSOR MOREY, the head of the Department of Art and Archeology at Princeton and the cataloguer of the Museo Cristiano in the Vatican, contributes with these "summaries of the five principal phases of Christian art" the first survey of medieval, or of Christian art, that has ever been printed in English. It would be extravagantly optimistic to hope that there will, for a long time, be a better one. The five phases are the Asiatic-Alexandrine beginnings, the Byzantine, the Romanesque, the Gothic and the Renaissance. In sixty-seven pages of text and with forty-six illustrations Professor Morey produces, with an amazing impression of authority and completeness, a description of the artistic phases and a philosophical and historical analysis of the cultural development they reflected and of which they formed a part.

It is impossible to indicate the content in a review because the book itself is distilled to a brevity which, although it does not in the least interfere with the disarmingly unpretentious, straightforward prose, could not stand any further trimming at all and still retain its meaning. The sentences are almost an outline onto which it is greatly easier to attach elaboration. The book is polarized at the Hellenic age before the Christian beginning and really before the beginning of the book, and at the Gothic, a chapter before the close. "The one viewed the world with the serenity of intellectual detachment, transforming experience instinctively into ideas.

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The other never extricated itself enough from circumstance to achieve the coolness of the Greek survey of life. . . . The idealism of Greek art is quickly understood. . . . But the realism of Christian Romanesque and Gothic is more difficult to grasp, for it requires reflection and analysis to realize that the quest for the concrete involves the infinite."

The present volume is based on articles which appeared in *Liturgical Arts*. It was selected by the Catholic Book Club as one of its July books. Mr. Morey is not a Catholic, but probably no Catholic could claim to be a greater student of Christian art. The type of archeology he has concentrated upon almost fits his definition of Gothic art. There is rich scholarship in the concrete monuments: architecture, sculpture, manuscript illumination, painting; and at the same time a vivifying appreciation of the monuments as works of art, and of works of art as important and significant aspects of civilization. "Christian Art" is an extraordinary achievement in giving to a wide audience a realization of what art and archeology are together with a splendid framework of the genesis of Christian art.

PHILIP BURNHAM.

Original

A Shorter History of England, by Hilaire Belloc. New York: The Macmillan Company. $3.00.

IT IS a truism that Belloc is original. He has his own views, his own appraisals of traditional values, his own methods of presenting them, and withal a profound faith in the validity of his conclusions. Add to these things a style always virile and often touched with poetry and you have the explanation of Belloc as a force in contemporary thought and literature.

Since the Great War it has become the fashion to "telescope" history, that is, to enlarge upon the eighteenth and nineteenth centuries at the expense of the record prior to 1700. This book marks a reaction from that course as a falsification of history whose business it is "to make people understand how they came to be; what was the origin and progress of the state of which they form a part; what were the causes which influenced each phase of change from the beginning almost to our own time." True to that aim Belloc has given due attention to those "prime essentials," the Roman foundation of Britain and thereafter to the sixteenth and seventeenth centuries which witnessed the transformation of England through the total change of her religion. After the downfall of Napoleon he has tended to confine himself to a bald record of facts in the conviction that we incline to distort recent events and to misjudge the motives which impelled and the consequences which flowed from them.

Mr. Belloc's volume challenges traditional English history in other respects than these: he declares that the Black Death as a material disaster was second only to the Reformation; that Henry's VIII's infatuation for Anne Boleyn was the origin of the schism in England; that 1688 marked the final destruction of kingly power; and that the Irish Famine was "the capital event of the Victorian era." Whether one agrees or not he will be stimulated by the challenges contained in these 635 well-packed pages whose fascination is that of a great and universal story newly interpreted and arrestingly told.

JOSEPH J. REILLY.

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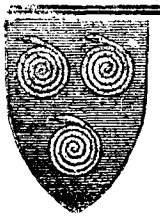
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Briefer Mention

Cornish of Scotland Yard, by G. W. Cornish. New York: The Macmillan Company. $2.00.

FORMER SUPERINTENDENT CORNISH has done a very uneven job in his memoirs of nearly forty years with the Yard. In its early stages, the book, like so many police autobiographies, suffers from a glut of inconsequential detail and some very inexpert division into chapters. But when the superintendent has a good story to tell he tells it admirably, as in the case of the great pearl robbery of 1913 and some more recent homicides. Oddly and ironically enough, the retired detective is most absorbing and entertaining when dealing with the murders of Norah Upchurch, Vera Page and Dr. Semenides, samples from his case book in which there is no recorded solution.

A Poetry Primer, by Gerald Sanders. New York: Farrar and Rinehart. $.50.

AS A COLLEGE textbook introducing students to poetry this is strangely traditional and elementary. Due to our enormous ignorance of poetry it is probably useful, as it is exclusively designed to be, in teaching (or we hope, in college, reviewing) something about past forms of poetry and somewhat the attitude to take in reading it and how to go about it. But it is not a bit in the "progressive" school of pedagogy; its examples follow the rationalization; its examples are never contemporary. What it lacks in progressiveness and what it carefully avoids in profundity, it makes up in clarity within its field. It somehow leaves one outside of poetry although it does give one instruments for a decent statistical survey from there. Probably only reading poems, and not about them, can do anything else.

Masks and Marionettes, by Joseph Spencer Kennard. New York: The Macmillan Company. $3.50.

DR. KENNARD'S book is still another treatise on the Commedia dell'Arte, but is agreeably succinct, incorporates many quotations from source material, and (above all) has a series of excellent illustrations. It is an interesting department of theatre history that is recounted here.

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